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MILLENNIAL DAY-STAR.

BY R. J. SIMS.

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And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.—REV. xx. 2.

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The beginning of the Millennium. A view of the Camp and the Beloved City. The Cleansing of the Sanctuary. Christ reigning for one thousand years on Earth with his People.

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THE BEGINNING OF THE MILLENNIUM.

The time for the beginning of the Millennium is near at hand. Let us therefore fear, lest a promise being left us of entering into his rest any of you should seem to come short of it. There remaineth therefore a rest to the people of God. Seeing therefore it remaineth that some must enter therein, and they to whom it was preached entered not in because of unbelief. Let us labor therefore to enter into that rest lest any fall after the same example of unbelief.—Heb. iv.

This rest spoken of in this chapter is of a fourfold nature. First, when we are saved from our sins by faith we get rest. Second, when we receive Christ as a perfect Savior, and realize he keeps us in perfect peace, realizing he preserves us from all evil, and that he preserves us in all conditions of life, we find rest to our souls. Third, if we die in our first love, or if we die after we have received

this rest to our souls by learning of Christ, we will enter into rest until the millennium is set up on earth, then will our blessed Savior appear to them that are looking for him. Fourth, then the rest of one thousand years begins, and God will locate the camp of the saints and the beloved city on earth, and will descend from heaven and will occupy this "beloved" city for one thousand years with his people.

A VIEW OF THE BELOVED CITY.

This beloved city will be located on earth. It will be beautiful to behold. It will be the garden of Eden restored. Beautiful bowers, blooming and fruitful, will adorn it. This blooming and fruiting will be for the people of God. It will be a city in which Jesus and his bride are to dwell for one thousand years. All tears will be wiped away and sweet rest given to all its inhabitants.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.—Rev. xxi. 3.

And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

THE GARDEN OF EDEN RESTORED.

Our world has grown old and faded by sin, but Jesus will open up again its beautiful rivers, give back its precious fruits, its gentle breezes, its singing birds, and in the cool of the day God will come to gladden our hearts.

And he that sat upon the throne said, Behold, I make all things new.—Rev. xxi. 5.

THE BELOVED CITY.

It will be situated somewhere on earth. And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them. —Rev. xx. 9. Satan is to make this assault on the beloved city after he is loosed out of

prison. This proves clearly that the city will be somewhere on the earth.

THE CAMP OF THE SAINTS.

When the tabernacle was set up by Moses it will be noticed there were three things: 1st, the tabernacle; 2d, the holy place, or mercy seat; 3d, and the camp. So likewise in Eden restored. There will be the holy city where all God's people shall dwell. First, the one hundred and forty and four thousand on Mount Sion with Jesus. And will dwell with great joy and peace in the most holy place with Christ, and those who are seeking diligently to be admitted into the same place are in the tabernacle, but not ready for translation. Third, the camp are those who are babes in Christ, and are not inside the tabernacle, but belong to the city. This is to be the condition of the church when Satan is let out of prison. He will be so enraged at her prosperity and growth, glory and beauty, since he left the world. He decides at once to go out into the nations of the earth, raise an immense army, and proceed to compass the camp and

the beloved city, and attempt to capture the saints by the force of arms. He doubtless will attempt, when he is let out of prison, to enter the beloved city as he did before in the garden of Eden, but he will find the city so strongly guarded by the holy angels that he nor any other vile spirit nor human being that is not washed in the blood of the Lamb can enter its sacred gates. Here Satan meets his final doom. God will consume him with fire.

THE INNOCENCE OF THE BEAUTIFUL CITY.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.—Isa. xi. 6–9.

Therefore with joy shall we draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee.—Isa. xii. 3–6.

TOIL AND LABOR CEASES.

Toil, labor, and suffering to support and provide for the body will cease. The land shall rest from the tillage of man. This is typified by the jubilee every seven years. Six years shalt thou sow the field, and six years thou shalt prune the vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord. Thou shalt neither sow thy field, nor prune thy vineyard.—Lev. xxv. 3–5. Note, this sabbath is unto the Lord. He is to provide without the hand of man to help him. Six thousand years has this toil been

going on, but now we are to have the seventh period of the world's six thousand years of toil and labor and one thousand of rest, which is the millennium period. Who shall enter into the most holy place, and what will they do? Those only who have been made free from the law of sin and death that is in our bodies, and it must be done by the law of the spirit of life in Christ Jesus our Lord. Those that enter in shall reign with Christ, that is, they will be employed in the administration of the government of Christ, and shall rest from their works as God did from his. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.—Heb. iv. 10. The church is God's house, composed of strong and weak; those that can bear strong meat and those who must live on the sincere milk of the word, even babes in Christ.

Here is God's dwelling place when all things are put in order by our Savior. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.—1 Peter

ii. 5. This is the purchased possession—the church by Christ for God's house, and the earth purchased for a home for the church for one thousand years. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God which is the church of the living God, the pillar and ground of the truth.—1 Tim. iii. 15.

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye all are builded together for an habitation of God through the Spirit.—Eph. ii. 19–22. But those that wait upon the Lord shall inherit the earth.—Ps. xxxvii. 9. But the meek shall inherit the earth.—Ps. xxxvii. 11.

For such as be blessed of him shall inherit the earth.—Ps. xxxvii. 22.

The righteous shall inherit the land and dwell therein forever.—Ps. xxxvii. 29.

CHRIST AND HIS KINGDOM.

Behold, I make all things new.—Rev. xxi. 5.

I. WHAT ADAM LOST.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.—Gen. i. 26.

He lost his divine image and likeness.

So God created man in his image, in the image of God created he him.—Gen. i. 27.

Here is the beginning of sin in our race, in losing this divine image and likeness. It is the beginning of our loss of power over all that pertains to this world. It is the beginning of the reign of moral darkness and our subjugation to the power of Satan. Here is where our race fell into the gall of bitterness and bond of iniquity. We were changed

from the children of God to the children of Satan. Dead in trespasses and in sins.

3. All the creation went down with the first Adam in this great fall.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.—Gen. iii. 17.

Note the words of this text, "Cursed is the ground for thy sake." This curse fell upon all living, animated nature. This put Adam under a fixed law that in disposition all living things should be in harmony with him.

While this is true there is another universal law of self-protection, and God has provided all living things with weapons of defense. The honey bee with his sting, the serpent with his poison, the cock with his spurs, the lion with his claws. In some way all living things have some way of defending, or some way of escape from danger of the loss of life or infliction of pain.

For we know that the whole creation groan-

eth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groaning within ourselves, waiting for the adoption, to wit, the redemption of our body.—Rom. viii. 22, 23.

Note the words, "The whole creation groaneth and travaileth in pain." Here is another universal law that embraced Adam and all living creatures, pain — travailing in pain through the whole of life, from the highest to the lowest order of life.

II. SATAN'S DOMINION.

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. —Eph. ii. 2.

It is now clear to be seen that Satan has superseded Adam and taken control of him and his posterity, and his power over all living creatures is as great perhaps as was Adam's before the fall. Satan dispossessed

Adam and all his posterity of their primeval happiness.

Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not.—Isa. lv. 2. Here we see the power of Satan manifested. The whole human family are controlled by him so as to pursue that course in life that brings to them a constant dissatisfaction.

In whom the god of this world hath blinded the minds of them which believe not.—2 Cor. iv. 4.

III. CHRIST THE SECOND ADAM.

Our Redeemer who has bought us. In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—Eph. i. 13, 14.

Note the words, "The purchased possession." Christ has bought back all that Adam lost, soul, body, and our inheritance in time and in eternity. For ye are bought with a price, therefore glorify God in your body and

in your spirits, which are God's. This shows us that we are no longer under Satan when we arrive at full redemption.

The righteous shall inherit the land and dwell therein for evermore.—Ps. xxvii. 29. This is a clear statement that the church and Christ will literally inherit again this earth, and regain what the first Adam lost. The pleasures of Eden will be enjoyed again by the people of God.

The meek shall inherit the earth and shall delight themselves in the abundance of peace. —Ps. xxxvii. 11.

If the Son therefore shall make you free ye shall be free indeed.—John viii. 36.

Behold, I make all things new. And God shall wipe away all tears from their eyes.—Rev. vii. 17.

THE THREE GREAT DISPENSATIONS.

Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people.—Rev. xxii. 3.

I. This dispensation of the Holy Ghost, which is the first division mentioned by Peter. I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams.—Acts ii. 27. It began at Pentecost. In his great work he is silent and unseen. He has taken the place of our Savior, who was both heard and seen. To see him and hear him was walking by sight. To be led by the Spirit is walking by faith and not by sight. It is a dispensation of suffering, self-denial, persecution, daily crucifixion, poverty, and great labor, looking for our reward in the unseen world, where we know not what we shall be when we get there.

II. At the close of this dispensation the

Spirit will change his mode or manner of work in the church. For over eighteen hundred years the Spirit has been poured out upon all flesh. In the introduction of the Son's dispensation, even our Savior's personal reign on earth, the Holy Ghost will be poured out upon the church in a peculiar manner. I will pour out in those days of my Spirit (upon my servants and upon my handmaidens), and they shall prophesy.—Acts ii. 17. Here the male and female are to be endued with a power in prophesying hitherto unknown. And it will be a necessity to the introduction of the dispensation of the Son or the beginning of the millennium, the great jubilee of the church of Christ on earth.

III. The dispensation of the Son. It will begin at the close of the Gentile age.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits; that blindness in part is happened to Israel; until the fullness of the Gentiles be come in.—Rom. xi. 25. This dispensation will be a time in which Christ shall reign on earth for one thousand years with his

people. Satan will be bound for one thousand years. And he laid hold on the dragon, the old serpent, which is the devil, and Satan, and bound him a thousand years.—Rev. xx. 2.

IV. Christ shall appear only to his servants and handmaids; those on whom this second baptism is to fall. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.—Heb. ix. 28.

And when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away.—1 Peter v. 4.

V. The third dispensation, or the dispensation of the Father. This dispensation will begin when the one thousand years are ended. When Satan shall be destroyed and the wicked judged and their place assigned them which shall endure forever and forever. When Christ shall say to his bride, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Matt. xxv. 34.

THE LOVE OF CHRIST IN THE MILLENNIUM.

Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is.—1 John iii. 2.

The love of our Savior as presented to us in the Bible is incomprehensible. "It doth not yet appear." We can not see its height, depth, length, nor breadth while in this present dispensation. But when he shall appear we shall be like him. Not until he appears in his own peculiar dispensation and opens our understanding will we be capable of comprehending the greatness of his love. We shall see him as he is. Not simply his tangible form with garments glistening and white as light, but that love that flows out like a deluge, as he himself expresses it. As the Father hath loved me so have I loved you. We now look at his brooding love as

he expresses it in these words: How often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not.—Matt. xxiii. 37.

We realize this brooding love in this dispensation of the Holy Ghost and its wonderful and exceeding sweetness to our souls. In this dispensation we dwell now with delight upon his expanded love. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ. Here we walk with our heads in the sunshine of his love; here we bathe our consciences in this expanded love. Here our souls float in celestial satisfaction upon the surging billows of this love. We think we comprehend this expanded love; because our souls are enlarged to that degree we are lost in love; and our joy has reached an exalted plane that is beyond all expression and beyond the grasp of our thoughts. We in this dispensation draw for our everlasting

consolation upon our Savior's immutable love. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love ; therefore with loving kindness have I drawn thee.—Jer. xxxi. 3.

This view of his immutable love, when it falls upon us in its broad-sheeted, consoling glory and divine riches, our souls take wings of faith, and like the eagle's, and fly away to Jesus, in spirit and in truth at the right hand of God on high, to give vent to our pent-up gratitude at his sacred feet.

In this dispensation we behold with delight the love of Christ as we see him lifting heavy burdens from the hearts of penitent sinners, wearied like the prodigal son, and see them in their raptures of joy as they are pardoned, obeying the small still voice of Jesus when he says to them, Go home to thy friends and tell them how great things the Lord hath done for thee and hath had compassion on thee.—Mark v. 19.

In this dispensation we can glory in the yearning love of Christ. We dwell on it until we fall into deep sympathy with him and

listen to his yearning words that melt our hearts, and floods of tears gush from our eyes. For the Son of man is come to seek and to save that which was lost.—Luke xix. 10.

In this dispensation we take comfort and courage in times of bereavement and adversity and afflictions in drawing upon our Savior's tender love. Our children, one by one, may pass away from our homes; a good neighbor, whose heart is knit together in love to our own, may be called up to heaven; we may be laid on our beds of sickness, yet it comes to our souls with healing, blissful cheer when we hear his blessed words, It is I; be not afraid.—John vi. 20.

In this dispensation we sometimes go down to Jordan's stormy banks and view the cold stream of death, and shudder when we think that the day, the hour, will come when we must go alone into this stream (and yet not alone), and as we pass through the valley of the shadow our heartstrings must break and all our ties to this life shall be broken. In these solemn reflections our hearts run up and down through the Bible in search of the love

of our Savior to support us. And lo, we find his endearing love in this expression : Having loved his own which were in the world he loved them unto the end.—John xiii.

Now let us pass over the line drawn by this dispensation of Christ during his personal reign on earth, which will be the millennial glory of his love. When this glorious period in the history of the church shall come to pass, then our eyes shall be opened to see and understand what the prophet meant when he said : Then shall the moon be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and Jerusalem, and before his ancients gloriously.—Isa. xxiv. 23

The time will come when the universal holiness of all the Lord's dear children shall be seen, and shall excel in strength and blaze with a luster that can come from no other source than the power of our blessed Savior's love. Then we shall realize the true meaning of the prophet when he says : Thy people shall be all righteousness.—Isa. lx. 21.

In that day shall the Lord defend the inhabitants of Jerusalem ; and he that is feeble

among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them.—Zach. xii. 8.

In this millennial dispensation, when we shall behold the bride, the Lamb's wife, crowned with celestial music interlaced with fadeless joy unspeakable, and full of glory, and all her tears and all her sorrows will be rolled away by the strong arm of the love of her faithful bridegroom as he brings her home again.

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isa. xxxv. 10.

In this glorious dispensation all the chafings in the church caused by scoffers and the scornful shall pass away never to return. And from prisons, and fires, and cross-bearing, and shame shall Zion arise above them all by the power of the love of Jesus to an exalted height that will cause a shout in heaven and on earth that will be like the sound of many waters.

Whereas thou hast been forsaken and hated so that no man went through thee, I will make thee an eternal excellence, a joy of many generations. Thy sun shall no more go down: neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning be ended.—Isa. lx. 20.

This glorious dispensation will reveal that by the love of Jesus we are enriched in all knowledge and in all utterance. No longer to see through a glass darkly, but face to face. No longer to know in part, but to know even as we are known. A sweet familiarity will exist between every saint and his Savior: and a note in the song of Solomon will be sung anew. My beloved is mine and I am his.

And they shall teach no more every man his neighbor and every man his brother, saying, Know ye the Lord: for they all shall know me from the least to the greatest of them.—Jer. xxxi. 34.

In that day it shall be our kingdom will be no longer locked up in our hearts as it is now; for the kingdom is now within us, and is righteousness, joy, and peace in the Holy Ghost.

But then the Lord Jesus shall set his badge on each of his dear children, and that badge shall be holiness unto the Lord.

In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and Judah shall be holiness unto the Lord.—Zech. xiv. 20, 21.

It is sweet to our souls to receive the light of conviction. When we bend to that light until it brings us into the valley of humility where we get the light of conversion, and bending and yielding to this light until it brings us into the broad plains of perfect love that casteth out fear. But how much sweeter it will be when we run on in this way in the path of the just that shall shine brighter and brighter unto the perfect day when the voice of the prophet shall be heard with gladness.

Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. The sons of them that afflicted thee shall come bending to thee: and they that despised thee

shall bow themselves down at thy feet.—Isa. lx. 1, 14.

In this dispensation the curse will be taken from the earth, and there will be a copious flow of milk and honey from one corner of the whole earth to all other corners. Even the heathen shall be astonished in that day that such bountiful stores come rolling down the mountains and from the valleys of the earth.

For thy seed shall be prosperous, the vine shall give fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all things.—Zech. viii. 12.

In this long-desired day of Zion Jesus shall see the travail of his soul and be satisfied. Our long period of waiting patiently for the coming of the Lord to receive us will open like the roses in the valley to display their beauty and send abroad their sweet fragrance of gratitude to God.

And the daughters of Tyre shall be there with a gift: even the rich among the people shall entreat thy favor.—Ps. xlv. 12.

In this glorious jubilee year of Zion not one soul on earth shall fail to honor Zion as the Queen of Sheba honored King Solomon with many rich and costly gifts as an expression of their admiration of her beauty, and earnestly plead for her favors.

And kings shall be thy nursing fathers, and their queens thy nursing mothers: and they shall bow down to thee with their faces toward the earth and lick up the dust of thy feet, and thou shalt know that I am the Lord, for they shall not be ashamed that waiteth for me.—Isa. xlix. 23.

We say it is good to have health and wealth, but it is better still to be able to say that we are rich in faith and love, and know that no good thing will our Lord withhold from them that love him and love his appearing. But in that day when we see all the good that infinite love can bestow, then all the powers of Satan be shaken and his mighty hosts shall tremble.

And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good I do unto them: and they shall fear and tremble

for all the goodness for all the prosperity that I procure unto it.—Jer. xxxiii. 9.

Our world has long been groaning under the weight of many troubles sweeping over every generation for ages past. From the lips of the little child of but a few days comes the wail of trouble reaching down to the gray-headed sire. There is not an hour in the day nor in the darkness of the night but what every second of fleeting time is loaded down with the mournful cry from the children of men. A man born of woman is of but few days, and they are full of trouble. But in that day the white dove of peace shall extend her wings over Zion for one thousand years, and the church shall rest.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.—Isa. ii. 4.

In this glorious reign of our blessed Redeemer his love shall fill the whole earth, so that the war demon shall roar no more for a

thousand years—a raging lion going up and down the earth seeking whom he may devour.

He maketh the war to cease unto the ends of the earth; he breaketh the bow, he cutteth the spear in sunder; he burneth the chariots with fire.—Ps. xlvi. 9.

MOUNT OLIVET THE LOCATION FOR THE MILLENNIAL CITY.

And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.—John xviii. 2.

When we consider the history and peculiar life of our Savior in connection with Mount Olivet we find that he made this place a favorite spot on our earth while he was doing the work his Father had sent him to do and finish. It was on this mount that every important part of that work was portrayed in a figurative and symbolic form. The object of the Savior for this course is plain to be seen when we take a broad view of his manner and method of work in connection with his revelation to his church. It was on this mount where he displayed his power over death, and proclaimed to the world that he was the resurrection and the life.

2. Here was the place where he taught by

his living example the importance of holy, spiritual, and earnest devotion; for here was the place where he spent many hours in meditation and prayer with his disciples, and sometimes all alone.

3. On this mount he gave to his disciples and the world the full scope of all true prophecy.

4. On this mount he manifested to the world his deep sympathy for sinners. Although Jerusalem was past redemption, yet he yearned over the awful doom that awaited that wicked city. How touching and heart-melting must it have been to have heard him utter those wonderful words, How often would I have gathered thee, and to witness the flowing of his sympathizing tears.

5. At one time while on this mount he sent two disciples away for a colt on which man had never sat, to ride into Jerusalem. He waited on this mount until the colt was brought. The colt was covered with the garments of them that loved him. The road that he was to pass over was carpeted with their garments and the branches of the trees. While he was

on this wonderful march to Jerusalem down near the base of the mountain a wave of inspiration seemed to roll over the whole multitude, filling every soul that was not his enemy, even the babes and unweaned children. And a new song of praise was spontaneously uttered by all, using the same words, saying, Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest.—Luke xix. 38.

At the beginning of the millennium Christ will explain why he took this course, why he rode the colt, why he was so honored that day by his followers, why it took place on this mountain. This is all symbolic of the triumph of the King of saints, and the glory that shall be given him by his saints at the day when the millennial period shall have come. His enemies were greatly troubled on that day by the shouting of the multitude, for that was a symbol of the horror that shall come on all them that believe not at his appearing on the mount at the beginning of the millennium.

And I saw heaven opened, and behold a white horse; and he that sat upon him was

called Faithful and True, and in righteousness he doth judge and make war. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords.—Rev. xix. 11, 16.

6. The Passover.—The passover was an all-important factor in preparing the way for our great salvation. And on this mount, while with his disciples, he sent two of them to prepare the passover, for when it was ready he descended this mount to take it.

The Atonement.—Would you see the first shower of the blood of the atonement? Go to this mount of sacred wonders. It was in the garden of Gethsemane that Jesus made the first payment on the purchase of redemption. Gethsemane means a winepress. He was crushed under the weight of our sins until the blood of atonement was produced. Adam fell in the garden of Eden. Jesus, the second Adam, bought us back in a garden.

Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat. I have trodden the winepress alone.—Isa. lxiii. 2, 3.

7. The Divine Agony.—There are ministers of the gospel to-day who know from personal experience what it is to be sorrowful even unto death in agony pleading the merits of the atonement. It was all-important on the part of our Savior, and has continued so from that day until now. It had its beginning on Mount Olivet.

8. Angelic Ministration.—It is God's plan in saving souls through his Son to use both men and angels as instruments to accomplish the work. Christ was human as well as divine. Here on this mount it crops out that as Christ needed an angel's help on his human side, we will have them too in our suffering bodies while battling for the kingdom of glory in like manner to strengthen us.

9. Here, too, is the place where he was betrayed.

10. On this mount he gave his last blessing to his faithful followers just before he took his glorious flight to heaven to prepare a place for us.

11. From this mount he ascended to heaven to remain until the fullness of time should come.

Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.—Acts iii. 21.

12. The Angelic Proclamation.—Two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.—Acts i. 11.

He was seen by none but his own when he left the world. When he returns he will appear to none but those who are looking for him. He is to come without sin unto salvation. The first time he came to battle with sin, the second time he will come to those who are saved.

13. He will return to Mount Olivet.—And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst toward the east and toward the west, and there shall be a very great valley.—Zech. xiv.

This will be literally fulfilled, and in this great valley will be the millennium city.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them.—Rev. xx. 9.

Mount Olivet a place of Sacred Wonders.—On this identical spot is where the beloved city shall stand. Mount Olivet, drenched with divine blood, baptized with divine tears, trembled with the shock of divine groanings, baptized with a farewell benediction. The place appointed by our Redeemer for the re-union of the bridegroom and his bride.

THE PASSOVER.

There is a set time with God for all great events in the history of redemption, a set time for the Israelites to go out of bondage, a set time for the birth of Christ, a set time for Christ to eat the passover with his disciples. When our Savior was in that upper room he had but one great desire in his heart, and that was a burning one, and that was the glorifying his Father's name, and his Father glorifying his Son. Just before he entered that upper room he was troubled, and uttered this prayer, Father, glorify thy name. The answer to this prayer was given with an audible voice by his Father, I have glorified it, and will glorify it again.—John xii. 27, 28. When he had finished all his work that had to be done in that upper room, he lifted up his eyes to heaven and said, Father, the hour is come, glorify thy Son that thy Son may glorify thee.—John xvii. 1.

Our Savior had on a former occasion said to his disciples, With desire I have desired to eat this passover with you before I suffer. And why? First, it would close out the ceremonial law; second, the old covenant would be abolished; third, it would remove the vail from the face of God's people; fourth, it would introduce the new covenant; fifth, it would diclose a divine secret; sixth, the church would go out of bondage to the law; seventh, the church would enter into spiritual freedom; eighth, the Spirit poured out upon all flesh; ninth, Christ would enter upon his mediatorial work in heaven; tenth, his church from that hour took up her grand march from spiritual Egypt to reach the "beloved city," and would begin that wonderful journey of over eighteen hundred years. She has passed over the blood red sea of martyrdom. She has passed the wilderness of the dark ages. She has passed the bombarding of infidelity. She has fought her way through heathenism and idolatry. She has all this behind her, and she has built a bulwark out of Bibles between her and all her enemies, printed in many

tongues; a fortification as high as heaven, as deep as eternity; the very gates of hell can not prevail against it.

As it is written, Walk about Zion, and go around about her; tell her towers thereof. Mark well her bulwarks, consider her palaces; that ye may tell it to the generations following.

For this God is our God forever and ever; he will be our guide even unto death.—Ps. xlviii. 12.

And now the day-star is about to arise in her heart. And from that hour his bride shall go from under bondage again. She passed out of the bondage of Egypt the next day after the last, the passover.

And when she ate the passover the last time on earth she did that which she had never done before, and that was to have Jesus personally present at the table and to eat with him. It was eaten in the night at the beginning of it, and it was eaten in the night at its close. The next morning she set out on her journey to the millennial city ; now free again from the bondage of Egypt first, and second

from bondage to the ceremonial law. She is now drawing near to the beloved city, the millennial period. And her Lord will meet her again where he left her at the same Mount Olivet to do what he had promised to do when he instituted the sacrament bread and wine. But I say unto you I will not drink henceforth of this fruit of the vine until that day when I drink it anew with you in my Father's kingdom. When this comes to pass she will go out of bondage the third time. Her body that has been travailing in pain for 1800 years will be subject to vanity no longer. The world, the flesh, and the devil have held her in bondage all these years. But when he comes on Mount Olivet he will say again, With desire have I desired to eat this passover with you before I shall see the travail of my soul and be satisfied; before I enter with you upon that joy which was set before me when I came to earth to be crucified for you. When he comes to Mount Olivet to meet his bride, and supper being ended, the gateway into Eden rest will be opened. His bride will enter with him. Here will be

the beginning of that rest that remains to the people of God.—Heb. iv.

The Lord's day spoken of by John in Revelation is that notable day that may be appropriately denominated the day of freedom. This day was the fifteenth day of the first month after the Israelites ate the passover on the Levitical sabbath, which was on the fourteenth day of the first month. This fifteenth day was their Monday. It was the first day of the seven feast days, and was kept by them as a sabbath of rest. They had strict orders that when they reached the land of Canaan they were not to eat of the fruit of that land until on this fifteenth day of the first month; they were to offer a sheaf of wheat to the priest, which was the first fruit of the land; a type of Christ, the first fruit of the resurrection. Also a he lamb on the same day, a type of Christ. And bread and wine, a type of the Lord's supper. This fifteenth day was indeed the day of freedom. From this day, our Sabbath, Jesus arose from the dead, which is now our Sunday or Christian Sabbath, our day of rest and

freedom. It was on this same day, the fifteenth of the first month, that the Spirit was poured out at Pentecost, and was kept as a sacred day, which was just fifty days after the first fast day that Jesus appeared to his disciples after his resurrection. And on the same day the apostles took the sacrament. Hence, it is our Christian Sabbath, which we now keep, our long-hoped for Sabbath of a thousand years.—Lev. xxiii. It will be on the Sabbath day after we eat and drink with our Lord anew of the fruit of the vine that he will escort us into our old Eden home, which was typified by the fiftieth jubilee year.

COVENANT OF GRACE.

This covenant began with Abraham.—Gen. xvii. 1, 2.

The covenant of grace God made with Abraham is the common center of all the wisdom of the Old and New Testament Scriptures, Christ being the divine illuminator of all its doctrines, promises, rewards, achievements, and its final outcome, and the display of its divine glory. The millennium will be a revelation of the truth of this statement. As the stars in the sky in the midnight hour all join with the moon when it is full, and the sky clear in harmony, pouring their rays of light on the earth for the benefit of man; so the Scriptures, with all their feasts, sabbaths, ceremonies, ordinances, prophecies, and covenants, miracles, and kings; with all the apostles, teachers, evangelists, pastors, preachers, helps, and elders, and deacons, throw their light upon this new covenant of grace,

Christ being the center of this covenant and the chief light. As the moon borrows all its light from the sun, so Jesus borrows all his light from his heavenly Father, who is hidden behind our earthly weakness, and in harmony with his Son and the Scriptures the light of this glorious covenant falls upon the pathway of the church of God as she marches on to her long-sought millennial rest. In this covenant all the writers of the Old and New Testaments have come in with their timber and stones dressed and squared; and without the sound of a hammer their work from Abraham down to John the Baptist, and from John the Baptist through the age of the twelve apostles, the great temple of Christianity has been erected, and stands out before its enemies of all ages as the house of God, which is the church of the living God, the pillar and ground of truth, Christ the chief corner-stone, and the prophets and apostles being the foundation. They that would be wise, and rooted and grounded in love, and girt with truth, and wise as serpents and harmless as doves, let them study this covenant of grace. First,

Abraham's part in this covenant was "The obedience of Faith." This is the chief duty of all God's children, an obedient faith.

God's part in this covenant is :

1. To make Abraham the father of many nations.

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.—Gen. xvii. 5.

2. To establish his covenant with Abraham's seed.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant.—Gen. xvii. 7.

3. To give to Abraham and his seed all the land of Canaan for an inheritance.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.—Gen. xvii. 8.

4. Abraham's faith should be counted to them for righteousness, and all believers to the end of the world.

Know ye therefore that they which are of faith, the same are the children of Abraham.—Gal. iii. 7. Even as Abraham believed God, and it was accounted to him for righteousness.—Gal. iii. 6.

5. That the earth should be filled with the glory of the Lord.

But I have pardoned according to thy word. But as truly as I live, all the earth shall be filled with the glory of the Lord.—Num. xiv. 20, 21.

6. That all the families of the earth should be blessed in Abraham and his seed.

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and thy seed shall all the families of the earth be blessed.

7. That Abraham should be the heir of the world.

For the promise, that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith.—Rom. iv. 13.

8. That the Holy Ghost should be given to

the church. I will pour my Spirit upon thy seed, and my blessings upon thine offspring.—Isa. xliv. 3.

9. That the righteous should inherit the earth.

For such as be blessed of him shall inherit the earth; and they that be cursed shall be cut off.

10. That all things should be restored in Christ.

Whom the heavens must receive until the times of restitution of all things.—Acts iii. 21.

11. That the sanctuary should be cleansed.

And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed.—Dan. viii. 14.

12. That the wicked shall be cut off.

And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people.—Acts iii. 23.

13. That the works of Satan should be destroyed.

For this purpose the Son of God was manifested, that he might destroy the works of the devil.—1 John iii. 8.

The covenant of grace is like the human body, with arteries and veins to diffuse life into all its parts. These fourteen things are the main arteries of this everlasting covenant. From these arteries life is imparted to all the veins of the Christian system, and from these veins life is given to the whole body of Christianity, and will come to perfection in the millennium. Then the bride shall have made herself ready. And the proclamation shall go forth to all the earth, Rejoice and be glad, for the marriage of the Lamb is come.

This covenant was made with Abraham one thousand eight hundred and ninety-eight years before Christ's first advent into this world. If the same number of years will be given to the Gentiles it is evident that the fulfillment of their time must be near at hand, at which time we may expect the second coming of our Lord and Savior Jesus Christ. This covenant secures full salvation to all true believers and was confirmed in Christ four hundred and thirty years before the law was given to Moses.

And this I say, That the covenant that was

confirmed before in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect.—Gal. iii. 17.

This covenant promised Abraham a twofold inheritance. First, in the land of Canaan, which will be Eden restored to the bride, the Lamb's wife, which will be the one thousand years of rest to the church on earth. Second, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.—1 Peter i. 4, 5.

This covenant was confirmed in Christ by our heavenly Father, and this is the confirmation:

As he spake by the mouth of his holy prophets, which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us, to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us that we being deliv-

ered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our lives. —Luke i. 70–74.

The names of Abraham, Isaac, and Jacob are often referred to by our Savior as a trinity in humanity—a type of the Holy Trinity. No other three names are linked together as these three. There is in the Bible an interesting reason for this in connection with the covenant of grace. The Father and Son and the Holy Ghost display their work in the salvation of men in this covenant in all the length, breadth, height, and depth of their divine capacity. This shows up the divine side of this glorious covenant of grace, while Abraham, Isaac, and Jacob show up the human side of this glorious covenant. Abraham is the only character in the history of redemption that is a type of God the Father—God the Father of the church as well as its chief head, and all the holy angels. Abraham is the father of all believers on the human side according to the promises made to him in the covenant. He gave his only begotten son as a sacrifice to

God. God in like manner gave his Son as a sacrifice for sin. God gave all things into the hands of his Son. In like manner Abraham gave all his great wealth to his son Isaac at his death. The covenant of grace originated and began with God the Father. In like manner this covenant on its human side began with Abraham.

Christ was begotten of God on his divine side. So was Christ begotten by Abraham on his human side. Isaac is a type of Christ in a peculiar sense, while Christ has types in the Scriptures, but none of them in such a significant sense as Isaac. Christ, begotten of God; Isaac, begotten of Abraham. Christ gave himself a sacrifice, Isaac gave himself to his father Abraham for a sacrifice. God has given all the earth into the hands of his Son. In like manner Canaan was transferred to Isaac. Sojourn in the land, and I will bless thee, for unto thee and unto thy seed I will give thee all these countries, and I will perform the oath which I sware unto Abraham thy father.—Gen. xxvi. 3.

God has given his church to his Son for a

bride. Abraham secured to Isaac Rebekah for his bride. She became the mother of Jacob, the father of the twelve patriarchs. The Abrahamic church is the mother of the twelve apostles who were begotten of Christ in the Spirit.

Abraham dug three wells in Canaan and the Philistines filled them up with earth and stones. Isaac opened them all again, but was driven by his enemies from them, until he dug one in Beer-she-ba, and there he found a settled home, and here he cleaned out the well his father had dug. In like manner Christ preached to the woman of Samaria at Jacob's well about the water of life, and opened up to all the world the well of living water. Isaac also blessed his sons just before his death. Christ blessed his twelve apostles just before he took his flight into heaven. Isaac lived and died in Canaan. Christ will never forsake the church.

JACOB A TYPE OF THE HOLY GHOST.

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to

heaven; and behold the angels of God ascending and descending on it.

In this dream the ladder reaching from earth to heaven, and angels ascending and descending, is a type of that living communication opened up between Christ in heaven and his church on earth on the day of Pentecost, when the Holy Ghost commenced his work of taking the things of Christ and showing them unto his church in her journey from earth to heaven.

It was further promised Jacob in that dream: And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. God gave to Jacob twelve sons, and they became the heads of the twelve tribes of Israel, and by the offspring of these sons the whole land of Canaan was peopled. So in like manner the Holy Ghost sent out the twelve apostles, and are to fill all the nations of the earth with the glory of the Lord as instruments in the hands of the Lord to spread in all the earth the everlasting gospel.

Jacob is a type of our Christ nature when we have been born of the Spirit. Esau is a type of our Adam nature after we have been born of the Spirit. We must keep our bodies under according to the teachings of St. Paul; and the same writer, in Romans, eighth chapter, teaches us that by this indwelling Spirit we are to mortify the deeds of the body, or the Adam nature.

The Holy Ghost must make intercession in all God's dear children in all these eighteen hundred years, and must continue until the time of the Gentiles be come in. In this way to overcome the Adam nature in sinners so as instruments in the hands of the Lord to bring sinners to repentance and faith in the Lord Jesus Christ, that they may prepare the way and make ready a people who shall enter into that rest that remains to the people of God. And God will purge all the nations of the earth by cutting off all that will not hear this prophet in the Acts of the Apostles.

Noah and his family all went into the ark at God's command, and when the flood was dried up the earth had none to occupy the land only

Christians. The gospel ark is to receive all God's children when the time comes that are living on the earth, when God shall cut off all that will not believe the gospel. While this dreadful storm of God's wrath is raging the Christians will be safe in the ark, and when it is over and passed and gone, to inhabit the earth, and shall delight themselves in the abundance of peace.

THE JEWS, THE GENTILES, AND THE GOSPEL.

And behold, there are last which shall be first, and there are first which shall be last.—Luke xiii. 30.

From the very nature of the covenant of grace Christ was to come to the Jews first; for this grew out of the relation that he sustained to Abraham, who was to be head and representative of the church according to the flesh through all ages. He came unto his own, and his own received him not.—John i. 11. There was, however, a part of the Jews that received him. And to them he gave the secret of the gospel. Although the gospel was preached to Abraham, yet it was wrapped in profound mystery. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began. But is now made manifest, according to the com-

mandment of the everlasting God, made known to all nations for the obedience of faith.—Rom. xvi. 25, 26. This wonderful revelation must be given to the Jews, because of the very nature of the covenant of grace.

And the Scripture foreseeing that God would justify the heathen through faith preached before the gospel to Abraham. Yet it was wrapped in mystery. The Jews, as a whole, rejected Christ in a most grievous manner, and the Spirit of all grace. And this was the fatal and sad mistake when the Jews said, Let his blood be upon us and upon our children. This was the black seal upon their eyes. This was seed sown that has taken more than one thousand eight hundred years to reap, and yet their harvest time is not ended. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fullness of the Gentiles be come in.—Rom. xi. 25.

When the Lord shall have done all for the Gentiles that they will allow him, then he will turn away from them as he turned away from

the Jews. And they shall be cut off from among the people. The Jews that believed: God gave to them all that belonged to his spiritual church, and through and by them he set up the dispensation of the Holy Ghost. As he gave to them and set up the Levitical dispensation, or the Mosaic, so God's plan was to take these believing Jews and call and ordain pastors, teachers, evangelists, helps, and prophets, baptizing them with the Holy Ghost, bestowing upon them the gifts of miracles, wisdom, knowledge, faith, tongues, laying on of hands, discerning of spirits, and prophesying. Here was an organized army, and sent out to all the Gentile nations of all the earth to make war upon heathenism and all idolatry and superstition. And this war is to go on until the set time be fulfilled. Then will the Jews be called back and the believing Gentiles will meet them at their Redeemer's feet; and all shall see eye to eye; and God shall be their God and they shall be his people. The first shall be last and the last shall be first. The Jews have failed in doing the work that God called them

to perform for his honor and glory. God promised them rest in the land of Canaan by the hand of Joshua, but they failed to obtain it. For Jesus (or Joshua) had given them rest, then would he not afterward spoken of another day. There remaineth, therefore, a rest to the people of God.—Heb. iv. 8, 9. They failed also with the gospel as they had failed with the old covenant. So the Jews were first to receive the oracles of God in the old covenant by the hand of Moses. And they received first the covenant of grace in all its fullness as a new and living way from earth to heaven at the hands of Jesus Christ our Lord; but proved unworthy, and have also failed in this great work committed to their hands. All the nine gifts of the Holy Spirit they have lost. All the power to work miracles they have lost. All the power to receive messages from the holy angels they have lost. All the power to receive orders directly from the voice of the Holy Ghost they have lost. And the greatest of all losses is the power to impart the Holy Ghost to others. This power was confined to the apostles and Ananias, who

laid his hands upon the Apostle Paul when he was converted and he received the Holy Ghost.

Philip had a great revival at Samaria, for many believed on the Son of God through his preaching. But John and Peter had to be sent for that they should come and pray and lay their hands on the converts that they might receive the Holy Ghost. Philip had power to work many great and wonderful miracles, yet had no power to impart the Holy Ghost to believers. This power the Jews have lost. What little is left now concerning all these primitive powers in the church is now seen only in the converted Gentiles. The Jews are to regain all they have lost, according to the Scriptures, through the holiness, fidelity, and power that shall be given to the Gentiles in the latter day. For as ye in time passed have not believed God, yet have now obtained mercy through their unbelief. Even so have these not now not believed, that through your mercy they also may obtain mercy.

The Jews can not regain what they have lost until it is regained by the Gentiles first.

There will be a power given to the Gentile believers in the latter days that will be so glorious and so powerful that it will bring all the Jews of all lands back to Christ our risen Lord. What the power will be that the Gentiles will receive remains to be seen. It may be a restoration of all the gifts of the Spirit as was first given to the apostles, or it may be a spirit of prophecy giving a power in preaching the word that will completely overthrow all the infidelity of the Jews, and be the chief cause of bringing into the church millions of heathens. It is clearly to be seen in all this what our Savior meant when he said, The first shall be last and the last first.

THE DUALITY OF THE BIBLE.

In the day that God created man, in the likeness of God made he him; male and female created he them, and blessed them, and called their name Adam.—Gen. v. 1, 2.

In tracing the duality of the Bible through the Old and the New Testament Scriptures, we find it is used as a sign or finger board all the way from the time God made the covenant of redemption with his Son Jesus Christ to the introduction of the millennium. It is also seen that this duality runs parallel with the line of the covenant of grace from Abraham down to the beginning of the millennium. And there is a harmony and beauty in the manner in which God has chosen to present to our minds the many points that we are to retain in our memories in order to grasp the many doctrines contained in the great scheme of our redemption. In the covenant of grace there are certain things that mark the many

important steps God has taken all the way down to the final restitution of all things; so in the line of dualities the same method is repeated on a different scale, and to bring out important and other necessary points and doctrines. The same things are to be observed in tracing the line of the passover clear down to the ushering in of the millennium, when it finishes up its final work and finds its intended end. The love of Christ in the same way runs parallel with the duality of the Bible and the covenant of grace all the way down to the millennium, where it is seen in full bloom with all its divine beauty, and its fragrance is the feast of the souls of just men made perfect. The history of Christ, as he stands related to Mount Olivet, forms a line of sacred events; when traced to their terminus we find ourselves in the full blaze of millennium glory. The duality of the Bible begins with God and Christ.

They enter into a covenant from the foundation of the world to lay the plan of redemption. Also I will make him my first born higher than the kings of the earth; my mercy

will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven.—Ps. lxxxix. 27-29.

My covenant will I not break nor alter the thing that is gone out of my mouth.—Ps. lxxxiv. 34.

This covenant between the Father and Son shows in the very beginning of redemption mercy and justice. And these two things must never be lost sight of in all the formation of our Christian character.

Adam and Eve.—The purpose of God in beginning of the human family; he begins with a duality. The fatherhood and motherhood make all human beings one family, bound together in blood and life unity, so as they can all be ready by faith for redemption by Jesus Christ our Lord. God stands related to his church as a father, while Christ stands related to the same church as a kind, loving, and nursing mother. So God, Christ, and the church constitute one great God family.

God and Abraham, a duality in the covenant of grace. It has already been shown

that Abraham in this covenant shows up the human side of this covenant. And his part was to live a life of faith. And that all believers are to make the same covenant with God in order to be saved. While God with an oath promises to do for all them just what he did for Abraham. This duality brings to our minds, in looking at these two things in a nutshell, a complete understanding what is required of us and what God will do for us.

Ishmael and Isaac, a duality presenting to us in a living child born of a bond woman and another born of a free woman. The old covenant was salvation by works conforming to the ceremonial law, which law was a real fact. Ishmael was a figure of this fact, for his mother's offspring were in bondage; but Isaac, born of Abraham's legal wife, was a free son; and his offspring with him had no bondage, but all along the Abraham side and his mother's side was free, and Christ came of this line of Abraham's seed, showing our freedom in Christ by Isaac, a living figure. In this duality we can see the two sides of our hope for salvation.

If by works, it is a failure. If by grace, it is a success. This duality carries us deeper into the plan of salvation than we find in the duality of God and Abraham in the covenant of grace.

Esau and Jacob, a duality to set before us just where our bodies stand in redemption in contradistinction to the condition of our souls in redemption. As it is written, Jacob have I loved, but Esau have I hated.—Rom. ix. 13.

Here we have two brothers coming from a legal side and line on both sides from Abraham, which brings Esau nearer to Isaac than Ishmael was to Abraham. And by comparison we will find in this duality we will go down still deeper into the scheme of redemption. Esau, a figure of the first Adam. Adam lost his birthright to Eden. So Esau sold his birthright to Jacob. Our souls are first redeemed by Christ, but our bodies are unsaved and must die and be buried and wait for their resurrection, adoption, and redemption. Esau was older than Jacob, yet he had to serve Jacob. Our bodies have life and action before our souls are accountable to God; but after

we are saved by faith in Christ our bodies and Adam nature must become the servants of our souls, as Esau served Jacob. Esau was a red man, and had red hair all over his body like an animal, a complete figure of our Adam nature that still remains with us even after our conversion, and is of the earth earthy, and feeds on nothing that is of a spiritual nature, but will continue to lust and contend all our lifetime for pleasures that are of the things of this world. In conversion we consent to the will of God to have this Esau nature nailed to the cross and to remain there until our death. Hence the Apostle tells us that we die daily and we must keep our bodies under, mortifying the deeds of the body by the indwelling spirit. Thus God preserves our bodies blameless by faith.

Our souls after the new birth become the Jacob nature, or rather Jacob is a figure of our Christ nature when we have been made new creatures in Christ Jesus our Lord. Esau and Jacob were enemies for twenty years. By faith and importunate and earnest prayer Jacob prevailed with God for grace to

meet his brother Esau in peace. In this struggle of Jacob all night with the angel of the covenant for victory we see a figure of our soul's struggling, pleading, and importuning a throne of grace for grace to meet our bodies at the resurrection.

We all know from personal experience that the flesh lusteth against the spirit and the spirit against the flesh all the way along our Christian journey through life. But by faith in Christ our souls triumph over the flesh in death. But these two mysterious brothers will meet again when Esau will be redeemed and adopted by the faith of Jacob and will remain friends to all eternity.

Joshua and Caleb, a duality setting forth the inner life of the church as a figure of Christ and the Holy Ghost. Joshua led the Israelites over the Jordan. On that day the Lord magnified Joshua in the sight of all Israel.—Joshua iv. 14.

Christ will lead his church across the river of death, and will, in the end, abolish death. Joshua led the Israelites into Canaan and gave them a short rest, but not that final

rest that remains to the people of God. So Joshua took the whole land, according to all that the Lord said unto Moses, and Joshua gave it for an inheritance unto Israel according to the division by the tribes. And the land rested from war.—Joshua xi. 23.

Caleb spake words of encouragement to the Israelites before Moses to go up and possess the land, that they were able to take it. And Caleb stilled the people before Moses, and said, Let us go up at once and possess it; for we are well able to overcome it.—Num. xiii. 30.

Likewise the Holy Spirit is in the church, saying to her, Go up and possess the land, even the nations of the earth, that the glory of the Lord may fill the whole earth.

They were God's faithful witnesses. And they spake unto all the company of the children of Israel, saying, The land which we passed through to search it is an exceeding good land.

Christ and the Holy Ghost are the true and faithful witnesses in the plan of salvation. And from Jesus Christ, who is the faithful and

true witness.—Rev. i. 5. The Spirit itself beareth witness with our spirits that we are the children of God.—Rom. viii. 16.

Caleb and Joshua were perfect in their obedience through the whole of their lives to the will of God. "For they have wholly followed me."

So with Christ; for he said, My meet is to do the will of him that sent me, and to finish his work.—John iv. 34.

Likewise the Holy Spirit is obedient to the will of God. Howbeit when he, the spirit of truth, is come he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak.—John xvi. 13.

CALEB'S POSSESSIONS.

And to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord. And again, and Joshua blessed him, and gave unto Caleb, the son of Jephunneh, Hebron for an inheritance.

So the Spirit shall possess the whole earth in the millennium.

CALEB'S GIFT TO HIS DAUGHTER.

And she said unto him, Give me a blessing, for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.—Judges i. 15.

The Holy Spirit gives the water of life.

These two faithful servants of God remained in the Abrahamic church until it passed over the Jordan and entered into Canaan, the promised land. So Christ and the Holy Ghost will continue with the church until it enters the millennium, and will continue with her forever.

Enoch and Elijah, a duality; a type of the perfection of the Christian religion applied to both soul and body. The Christianity of the Bible requires two witnesses in all its parts. And these two translated saints are exactly the same in what they typify; yet two are necessary, according to the order of the all-wise God, for witness. In the new birth the soul, the immortal part of man, is born of the Spirit, redeemed, justified, regenerated, sanctified, and adopted into the God family. While

the body does not partake of these divine benefits, and can not until the time comes, which will be at the first resurrection of the saints at the beginning of the millennium.

And I looked, and lo, a lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

These are they which were not defiled of women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they were without fault before the throne of God—Rev. xiv. 4, 5.

All those who are living on the earth at that time, and shall be counted worthy, will be changed in their bodies, and the body be a partaker of the gospel, as fully as the soul. Those who are not ready for this change, who are Christians at the beginning of the millennium, will not undergo this change, but will be required to go through a certain course of preparation to prepare them for the spiritual-

ization of their bodies; then they will be admitted into the "Beloved City." Not all the departed saints will be resurrected at the beginning of the millennium, but those only who shall be counted worthy.

And I saw thrones, and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. xx. 4–6.

It will be observed in tracing these dualities of the Bible that the perfection and spirituality of Christianity is brought more and more clear to our understandings.

Christ and John the Baptist, a duality. Christ came to be a witness to man that God's will toward him is good and acceptable and perfect. John the Baptist was a witness of Jesus that God sent Jesus to be the Savior of the world.

Christ was God manifest in the flesh.

John the Baptist was not the same as Adam before the fall, neither was he as Christ as to his divine nature. He was partaker of the first Adam in his physical nature, but born a Christian. He was a partaker of the divine nature of Christ, yet human. He was as much like Christ as he could be not to be Christ, and he was as much like Adam as he could be not to be just what Adam was before the fall.

The duality of Christ and John the Baptist are figures of the great mystery of godliness. And in coming to these two characters we reach the profound mystery of our Christianity, which is just as important as any part of its combinations.

The Spirit and the Bride a duality. Their work is that of witnesses to the truth of the

everlasting gospel. The Spirit is a witness in our hearts that God pardons our sins, and that we have passed from death unto life. The bride is an outward witness, in living before the world a Christian life, bearing witness to what the Spirit is doing within us. The bride preaches the gospel as a witness to the truth. The Spirit carries the preached word into the heart of the hearer, and is a witness to what is preached. The Spirit invites, solicits, and pleads with sinners to repent.

The bride invites, beseeches, and persuades sinners to repent.

The Spirit makes intercession for us with groaning that can not be uttered.

The bride makes intercession, supplications, and prayers for all saints and sinners as well.

The Spirit reveals the things of Jesus to the bride. The bride reveals the things of the Spirit that it receives from Christ for the edifying of the church as an instrument for the good of mankind.

Jesus and his bride a duality, the perfect union of divinity and humanity, united as bridegroom and bride; the marriage of all

marriages, the day of all days to the church. But we are to wait until he comes before this union can be perfected, before this wonderful marriage takes place. As Adam and Eve were perfect in happiness in the garden, so will Jesus and his bride be in the millennial Eden. His farewell charge to his bride was, Occupy till I come. He then bestowed his farewell blessing and ascended up to heaven with the promise to come again.

So Christ was once offered to bear the sins of many; and to them that look for him shall he appear the second time without sin unto salvation.—Heb. ix. 28.

They shall be priest of God and of Christ, and shall reign with him a thousand years.—Rev. xx. 6.

Moses and Elias, the final duality, exhibited on the mount of transfiguration. They are a type of the final perfection of man's salvation, and the perfection of the glory of the Father, Son, and Holy Spirit, the crowning of the church with everlasting glory. This is the dispensation of the Father starting out on its eternal march of fadeless glory. The Son

gives the reins of governments into the hands of his Father, and God becomes all in all forever. The church will leave the "beloved city" and take up her abode in the "great city" forever.

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.—1 Cor. xv. 22–29.

THE TWO GREAT CITIES CONTRASTED.

There are two cities mentioned in the book of Revelation. These cities are to be occupied by the church in the future. The "great city" will be occupied after the general judgment day, or at the end of the world. The other, called the "holy city," will be occupied by the church during the millennium, for one thousand years. We will contrast these two cities to show that there are two distinct cities mentioned by St. John in the book of Revelation, one to be occupied by the church during the millennium, and the other at the end of the world. The city that is to be occupied by Christ and his bride during the millennium is called by different names. It is called the "beloved city."

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city.—Rev. xx. 9.

It will be observed that the camp of the saints is spoken of as being attached or be-

longing to the beloved city. It is also called the holy city. And I John saw the holy city. —Rev. xxi. 2. It is called the New Jerusalem—the new Jerusalem coming down out of heaven.—Rev. xxi. 2. It is called the tabernacle of God: And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men.—Rev. xxi. 3.

The time that this city is to be occupied by Christ and his bride is limited to one thousand years. It is called a kingdom: But the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever.—Dan. vii. 18.

There is nothing said about the walls of this city, nor as having gates; neither is its foundation mentioned in the Scriptures. We have no account of its dimensions being taken and recorded. This city is described as having a temple: Therefore are they before the throne of God, and serve him day and night in his temple.—Rev. vii. 15.

The bride, the Lamb's wife, is prepared for the marriage when she shall enter the beloved city.

Prepared as a bride adorned for her husband.—Rev. xxi. 2.

For the marriage of the Lamb is come, and his wife hath made herself ready.—Rev. xix. 7.

In this city is where the weeping saints are to meet one another and their blessed Lord; and he is to wipe away their tears from their eyes. And God shall wipe away their tears. —Rev. xxi. 4.

This city will be where the resurrected saints and those that are alive and remain at the coming of Christ and shall be counted worthy to have a part in the first resurrection.

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. xx. 6.

Our blessed Savior holds the keys to this glorious temple, even the beloved city. And to the angel of the church in Philadelphia write, These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth.—Rev. iii. 7.

The one hundred and forty and four thousand are pillars in this temple, the beloved city.—Rev. iii. 12.

They are to fight no more, they lay their armor by forever. And he shall go no more out.—Rev. ii. 12.

They are to have the name of God written on them. And I will write upon him the name of my God.—Rev. xiii. 12.

The name of the beloved city is also to be written upon them. . . . . The name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God.—Rev. iii. 12. Also the name of our dear Lord Jesus Christ. And I will write upon him my new name.—Rev. iii. 12.

Here are three names to be written upon the bride—

1. The name of God.
2. The name of the beloved city.
3. And Christ's new name.

A description of the great city which is to be occupied by the church after the general judgment, when Christ shall appear and say, Come, ye blessed of my Father, inherit the

kingdom prepared for you from the foundation of the world.—Matt. xxv. 31–34.

And he shewed me the great city, the holy Jerusalem, descending out of heaven from God.—Rev. xxi. 10.

It will be observed that in this verse is mentioned the great city—the holy Jerusalem in contradistinction to the beloved city—the new Jerusalem. The great city will absorb the beloved city at the time when the little season shall have expired that Satan is to deceive the nations of the earth and make an effort to overthrow the beloved city.

And when the thousand years are expired Satan shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle, the number of which is as the sands of the sea, and compassed the camp of the saints about, and the beloved city, and fire came down from heaven and devoured them.—Rev. xx. 9.

John says he saw a temple in the beloved city, but in the great city he says he saw no temple.

And I saw no temple therein: for the

Lord God Almighty and the Lamb are the temple of it.—Rev. xxi. 22.

The great city had walls and gates of pearls, and angels at each gate. It had twelve foundations, with the names of the twelve apostles written in them. It was a measured city, and its dimensions accurately recorded. The great city had walls of jasper and precious stones, with streets of transparent gold. It had no sun nor moon; neither is there any night in it. And no tears falling down from the eyes of the bride to be wiped away by the hand of her loving husband. The Savior came to the beloved city and found his bride adorned for him. And when the marriage was over she entered the beloved city as his bride. But when he enters the great city she will enter as his wife.

This bridal period of a thousand years in the beloved city, the tabernacle of God, is a preparation needful for the bride to entering the great city to be our Lord's Queen forever and forever.

In this great city the bride will walk with Jesus in a robe of streaming white, and shall

reign forever and rest under the shade of the trees of life, which are on either side of the river of life, that celestial stream which will be to her a river of pleasure forever, which she shall drink for evermore. In the beloved city we shall reign one thousand years. But in this great city we shall reign forever. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever.—Rev. xxii. 5.

The temple at Jerusalem built by King Solomon was a type of this great city. The tabernacle set up by Moses in the wilderness is a type of the beloved city. Our bodies are the temple of the Holy Ghost, a type of the beloved city. Our hearts are the temple of God, in which dwells the Father, Son, and Holy Ghost, a type of the temple of the trinity that composes the great city. It is seen that in comparison these two cities, in all their variations, and tracing them to their final end, glory, and beauty, that they run parallel with all other figures and types in bringing to light all the wonderful works of God in setting

forth to our limited capacity so as to take in and retain enough of them to catch a glimpse of his great creative power, a glimpse of the future glory of his Son and the glory that shall be revealed and worked out for his bride; a glimpse of the overwhelming victory over the world, the flesh and the devil that awaits the church in the near future; a glimpse of that sweet rest we shall have when we enter Eden again and gather grapes of larger clusters and sweeter to our taste than the grapes of the promised land.

THE SPIRIT WITHOUT MEASURE.

THE BAPTISM OF LOVE—THE FULLNESS OF CHRIST.

And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till all come in the unity of the faith and the knowledge of the Son of God unto a perfect man, the measure of the stature of Christ.—Eph. iv. 11–13.

Before we enter the beloved city we must attain to that perfection which is provided by Christ for his bride in the manner laid down in his written word. It is all-important that this be realized in our souls before the body will be admitted into the beloved city, for the body must become a partaker of redemption and adoption in order to enter into that rest that remains to the people of God.

Notice the rules to be observed reaching

Christian perfection. First, the work to be done by the five agencies, the apostles, pastors, evangelists, prophets, and teachers. The work to be done by them: 1, edifying; 2, unity of the Spirit in faith; 3, knowledge of the Son of God; 4, perfection; 5, the measure; 6, the fullness of Christ.

This proves conclusively that we are to come to this perfection by a gradual work, by a divine method through human instrumentality under God. We can not get a perfect body until the soul is made perfect in Christ.

To be a full grown Christian we must surrender all the faculties of our minds, all the affections of the soul, and all the members of our bodies, to be possessed and completely and constantly controlled by the indwelling of the Holy Spirit. All the parts that it takes to make us complete in Christ are given in conversion. Like a babe, it has all parts to make a grown person, but must be developed by a gradual method.

Our souls likewise must be developed by a gradual method until our spiritual natures are fully developed, until we reach perfection in

Christ by the indwelling Spirit. This is the reason why the Lord will not suffer us to receive the final baptism of the Holy Ghost. We are not ready for it. Christ was the second Adam, and we are to be like him. He is the perfect type of manhood, and as the first Adam was a failure the second Adam was a complete success. Christ came to do and to be just what we are to do and be, as it relates to a perfect life. Christ lived a perfect life by the power of the Holy Ghost. He was required to live a perfect life by the Spirit in order that we, after he ascended, might, by the power of the same Spirit, live a perfect life by faith in him. Christ received the Spirit without measure, hence we can not be perfect until we receive the Spirit without measure. When this is done in us we will be able to exclaim, Praise the Lord, and exercise all the power of the Holy Ghost that is promised to the Lord's servants and handmaids in the latter days.

When the Spirit is given without measure then all the power to the church that is promised will follow as a natural consequence.

Christ being the second Adam, and the second person in the trinity, but for our example and salvation he does not now act in his mediatorship by the Holy Ghost, but by the divinity of the second person in the trinity, which is himself. So he said, It is expedient for you that I go away: for if I go not away the comforter will not come. In the name of the Father, and of the Son, and of the Holy Ghost I write. Water baptism is administered in the name of the Father, Son, and Holy Ghost, the Holy Ghost being equal with the Father and Son, who is, "I am that I am," has divided himself, as it were, into three parts. He reveals to us in his word the relation we sustain to each division. We are required to be careful to observe the peculiar work each one is performing in and upon us in our salvation from the beginning to the period when we attain to the baptism of love. This love of Christ is infinite in its breadth, in its length, and in its height and depth. This is the baptism of love.—Eph. iii. 18.

THE SPIRIT WITHOUT MEASURE.

For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.—John iii. 34.

To receive the Spirit without measure is the baptism of love, for the Spirit is equal to the Son; he also is equal with the Father, therefore to receive the fullness of God is the baptism of love; to receive the baptism of love is to be filled with the fullness of Christ; to be filled with the Spirit without measure is to be equal with being filled with God and Christ. We stand in our relation to God the Father as a receiver, and he stands in relation to us as a giver. Every good gift and every perfect gift is from above, and cometh down from the Father of lights.—James i. 17. We stand in relation to Christ as poor, helpless, dependent, and unworthy children; Jesus stands in relation to us as our Advocate, Mediator, Intercessor, and Priest, to prevail with the Father that we may receive gifts from him for us. We stand in our relation to the Holy Spirit as Christ's children, to receive the

gifts of God through Christ by the hand, or from the hand, of the Spirit. The Holy Spirit has taught us all we know through Christ. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.—John xiv. 26. The Holy Spirit has revealed to us all we see through Christ. For he shall receive of mine, and show it unto you.—John xvi. 14. The Holy Ghost alone shows us things to come through Christ. And he will show you things to come.—John xvi. 13. The Holy Spirit will guide us into all truth. By him alone we are to learn every truth through Christ. He will guide you into all truth.—John xvi. 13. We can absolutely receive nothing from the Father but through Jesus, and it is equally true that we receive nothing from Christ but by the Holy Ghost. We can not walk one single step in the path of righteousness but by the Spirit who is to lead us. For as many as are led by the Spirit of God they are the sons of God.—Rom. viii. 14. We can not pray as we ought unless we enter into our spirit closet, for we are to pray in the Holy Ghost. But ye,

beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.—Jude 20.

Not one single drop of God's love has ever in the past of our Christian life entered our hearts, nor ever can in the future, only as it is shed abroad there by the Holy Ghost. The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—Rom. v. 5. This Spirit works on us and in us by those whom God has appointed, such as prophets, apostles, teachers, pastors, and evangelists. These instruments must be instructed by the Holy Ghost in order to be able to instruct and lead the church to perfection and the baptism of love. When we arrive to this baptism of love then we shall be like Jesus, no unrighteousness in us. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.—John vii. 18. It is our duty, then, by faith, to live a life without willful sin, fulfilling the law, not by any power of our own, but by the power that worketh in us, even the Holy Ghost, through the faith we have in Christ. So we can do

all things through Christ strengthening us. This is the law of righteousness in Christ Jesus our Lord. Not until we are filled with all the fullness of God and all the fullness of Christ, and receive the Spirit without measure, will we be perfect in Christ. This will give a life free from willful sin; for to be filled with all God's fullness, and receive the Spirit without measure, would not, could not, admit less or produce less than a life without willful sin. For when we thus come to the fullness of Christ it will be with us as it was with Noah when he finished the ark, all the members of his family entered the ark, then last of all Noah went in, God closed the door and sealed it. So when our souls are filled the door is shut and sealed by the Holy Ghost. Jesus, in his mysterious way, the door being shut, enters our souls. Jesus commanded the water pots to be filled, and they were filled to the brim. So we must be filled to the brim by the servants of God chosen and sent by the Holy Ghost. We must wait until Jesus comes to turn it all into the holy wine, fitting us for that glorious rest that remains to the people of God.

ANGELOLOGY.

The Holy Ghost is given to the church for a teacher, guide, witness, comforter, regenerator, revealer, helper, and leader. His work is to deal exclusively with our souls. It does nothing for our bodies. It uses our bodies as temples to dwell in while we are upon the earth. While this is strictly true as to the body and work of the Holy Ghost, it is equally plain that the Scriptures teach that the holy angels are given us to care for our bodies. But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool? Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?—Heb. i. 13, 14.

This appears in the case of the Apostle Peter. And the angel said unto him, Gird thyself and bind on thy sandals. And so he did. And he saith unto him, Cast thy garments about thee and follow me.—Acts xii. 8. Peter

was completely under the control of the Holy Ghost, yet the Holy Ghost did not deliver him, God the father did not deliver him, nor Christ; but an angel was sent, because his body was in danger. This is what is meant by angelic ministration for the saints. Daniel was preserved in body by an angel when exposed to the lions in their den. My God hath sent his angel and hath shut the lions' mouths, that they hath not hurt me. The Holy Ghost for the soul, and angels for the body. Our Savior needed this angelic ministration and received it, while he was in the flesh. And there appeared an angel unto him from heaven strengthening him.—Luke xxii. 43.

Our Savior by this deliverance of his body from death by angelic ministration is enough to convince us that he intended to teach us that we would need help from angels while filling up that which would be left behind of his afflictions in his body, which is his church. He did not put forth his own power as the Son of God, neither did the Holy Ghost come to his aid, neither the Father, but an angel was sent from heaven. Angels ministered

to his body only, never to his soul or divine nature. He was seen of angels. He said a legion of angels were ready to deliver him. An angel announced his conception, an angel warned his parents, an angel informed them when to return with his infant body, an angel rolled the stone from the grave, an angel proclaimed his resurrection, angels proclaimed that he would in like manner return to earth.

In tracing the work of the angels all the way from the very beginning of the history of the church down through the apostolic period, we have no hint that it should cease, but that they were to minister for those that are to be heirs of salvation. While this is true, it is also true that God uses them to inflict pain, disease, and death on the bodies of the disobedient. With one hand they sheltered Lot from death, and with the other they drew down from heaven fire and brimstone upon the people of Sodom and Gomorrah. Herod was painfully destroyed by an angel. The line is so plainly drawn between the work of the Spirit on the soul and the work of angels on the body that no one can fail to see it that

will read the Bible on this subject. Satan's power will be so weakened during the millennial period that men will live to a great age, for Christ was manifested to destroy the work of Satan. God sends death quickly, on some suddenly, by his angels, but the suffering in the flesh of his church is the work of Satan. We may expect wonderful disclosures to be made on this line in the introduction of the millennial glory. The great work to be done for the church in the millennium is to set her free from the power of her three great enemies, the world, the flesh, and her great adversary, the devil; and when she is free from his touch it will be when the angels will have charge over her to keep her from his touch as the Spirit keeps our souls from his touch. We are safe and justifiable in asking our Father in heaven to send angels to us when sick, or hurt, or exposed to dangers, to help, to heal, and protect us.

PRAYING FOR ALL MEN—1 Tim. ii. 1.

It is God's will that all should be saved. For this is good and acceptable in the sight of

God our Savior, who will have all men to be saved.—1 Tim. ii. 3, 4. Christ gave himself as a ransom for all; for there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.—1 Tim. ii. 5, 6. We must believe that God will draw all men to him through Christ by the power that worketh in us, even his Spirit. No man can come to me except the Father which hath sent me draw him.—John vi. 44. Not by might nor by power, but by my Spirit, saith the Lord. —Zech. iv. 6.

Christ, the only way by which we can get to God for sinners. Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me.—John xiv. 6. Christ has salvation for all men by his satisfactory death, and will save all if the faithful ones will believe it. Now unto him that is able to do exceeding abundantly above all that we ask or think.—Eph. iii. 20.

It is God's will to give us grace so as to turn all we can to him before we are called away. If ye abide in me and I in you ye

shall ask what ye will and it shall be done unto you.—John xv. 7. What we need is grace to work with. By the grace of God I am what I am, and his grace which was bestowed upon me was not in vain. But I labored more abundantly than they all; yet not I, but the grace of God which was with me.—1 Cor. xv. 10.

We must thirst before this power can be given. The last day of the feast Jesus stood and cried, saying, If any thirst, let him come unto me and drink. He that believeth on me as the Scriptures saith, out of his belly shall flow rivers of living waters. But this spake he of the Spirit which they that believed on him should receive; for the Holy Ghost was not yet given.—John vii. 37–39.

Daniel prayed for the salvation and the deliverance of the Jews from captivity of seventy years, and prevailed, because God had promised it, and Daniel believed. Remember, he stood alone in this peril, praying before the Lord. We have the promise of Jesus that if two or three of us shall agree in prayer for any thing we desire that is in ac-

cordance with his will we shall have it.—Matt. xviii. 19.

Notice the little stone cut out of the mountain became a great mountain and filled the whole earth.—Dan. ii. 35.

Let us pray for it to come to pass. The saints are to take the kingdom. But the saints of the most high shall take the kingdom and possess the kingdom forever and evermore.—Dan. vii. 22, 27.

Elijah prayed that it might not rain. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not for the space of three years and six months.—James v. 17.

The little stone filled the whole earth. God's glory is to fill the whole earth. God so loved the world. Jesus died for all. And it is mentioned six times in the thirty-seventh Psalm that the saints are to inherit the earth. Why should we stagger in our faith, when God has said so plainly to us that all things are possible to them that believe, and now are all things ready just waiting for us to believe, even two or three? He will do it for them.

When the prayer of faith is offered for the salvation of the world then we may expect the power to be given to us and to others, whereby this great work is to be accomplished. God keeps back the power because we are not ready, for he wants us to have a comprehensive view of the great magnitude of his plans in these last days. We may expect our work to begin in the world and a general sweeping revival in the church and many to be saved. Let us gather up our strength and speak to our Father as Jeremiah did—Ah, Lord God, behold, thou hast made the heavens and the earth by thy great power and stretched out arm, and there is nothing too hard for thee.—Jer. xxxii. 17.

Then shall the Lord reply to us as he did to Jeremiah, Behold, I am the Lord the God of all flesh; is there any thing too hard for me?

THE STAR OF BETHLEHEM.

As seen by the wise men of the East. This star beautifully typifies Christ as the light of the world at his first advent into the world. And the light shineth in darkness, and the darkness comprehend it not. That was the true light which lighteth every man.—John i. 5–9.

His second coming or appearing will be his arising with all his fullness of God.—2 Peter i. 19.

We also have a more sure word of prophecy where unto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn and the day-star arise in your hearts. It is evident that Peter was looking for a higher state of grace than what we are at conversion.

1. The day dawn that is appearing dimly.

2. The star of the day, shining in the day time. Christ is to get full possession of our hearts in the broad light of a holy life.

3. Arise in the heart. It will be internal. He will be seen by but a few of his faithful ones who are looking for him to appear. These are they that follow the Lamb whithersoever he goeth, these were redeemed from among men.—Rev. xiv. 4.

A light in a dark place. The first Pentecost baptism has been a light for over eighteen hundred years in the dark Gentile age.—Acts ii. 17, 18.

MORNING STAR.

The morning star tells us that the sun will soon arise, and then all will be light. Jesus appearing fully in our hearts is proof that soon he will appear in his glory to us. The Apostle Peter urged the Christians to take earnest heed to the Bethlehem light they then had, which was the light first given by Pentecost. They are to take heed until the day-star arises in their hearts, typified by the residue of the Spirit to be given in these last days, typified by the prophet Elisha's double portion. When it arises in the heart of the bride its light will be so glorious and so beautiful that she will attract the eyes of the world and the sin-

ner will see his sins, and the backslider will see his condition and will repent. The moralist will see his mistake and repent.—2 Peter i. 19.

When the Jews shall see this great light, then will they lament as prophesied by Zech. xii. 10. And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Ha-dad-rimmon in the valley of Megiddon. Here is where the Jews are to come in. Also in Rom. vi. 30, 31. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed that through your mercy they also obtained mercy.

SUFFERING AND REIGNING WITH CHRIST.

If we suffer we shall also reign with him. —2 Tim. ii. 12.

The Apostle Paul compares the church of Christ to the human body, Christ being the head. The body has many members; so has the church. The members are not alike, but differ widely in their nature and in their work. It is equally so in the church. Every member of the body is an important and indispensable part of the whole. It is also true of the church. In the church the members are to be touched with infirmities. So was Christ, but without sin. Christ suffered by temptations, by fastings, by persecutions, by reproaches, by scourgings, by agonies, by betrayal, by misrepresentation, by contempt, by weariness, by hatred, by infirmities, by poverty, by crucifixion, by death. It was needful that he should pass through all these things

by a living human experience, and work out a living human perfection by his human side and by his wonderful divine and human life in order that we might, through him, attain to perfection. This is the process through which all the members of his body must pass in order to prepare them to sit on his throne with him that they may be qualified to judge men and angels.

What we are to suffer in order to attain to this perfection in Christ.—It begins with what the world considers a very world-wide loss of all things. Our Savior expresses it in very plain words: And he that loseth his life for my sake shall find it.—Matt. x. 39. The Apostle Paul speaks of it in language equally explicit: Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.—Phil. iii. 8.

When we have made this wholesale surrender of all things, this crucifixion to the world and the world to us, we are then in a condition to enter another test, and are assured we will be able to bear it, and that is, we are to be tempted. Blessed is the man that endur-

eth temptation: for when he is tried he shall receive the crown of life.

This experience rushes us on to another scene of suffering, where we, like our Captain, are to learn obedience by suffering. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it if, when ye be buffeted for your faults, ye take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. —1 Peter ii. 19, 20.

We are taught in God's word that our work that God will accept is to him of three kinds—gold, silver, and precious stones. This kind of suffering Peter mentions in this text in regard to suffering is gold tried in the fire, because it is Godlike in its very nature, and the hardest of all others to work out. When we are on the watch, and such an opportunity is presented, we should rejoice and be exceeding glad to do and suffer such things for Christ's sake. We will thereby learn to be obedient to the will of God, for when we pass through such suffering we will come out on

the other side and meet our Savior by faith, and his sweet words will come to our ears as never before: I will not leave you comfortless, I will come to you. He will manifest himself unto us as he doth not unto the world. Though he were a Son, yet learned he obedience by the things he suffered; and made perfect, he became the author of eternal salvation unto all them that obey him.—Heb. v. 8, 9.

He that would reign with Christ must suffer with Christ. Yea, and all that will live godly in Christ Jesus shall suffer persecution. It is plain to be seen that this process of perfection must be submitted to in order that we be prepared for what Christ has prepared for them that love him. And not only so, but we glory in tribulation also: knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—Rom. v. 3–5.

By a painful process our blessed Lord was made perfect. For it became him for whom are all things, and by him are all things, in

bringing many sons unto glory, to make the Captain of their salvation perfect through suffering.—Heb. ii. 10.

All the members of his body are to be in like manner made perfect through suffering. For we have not an high-priest which can not be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin.

It is evident from reading the Scriptures that God had in view the final, complete perfection and beauty of his church. He knew just how many members it would require to make it a perfect and complete body, and at the same time the number of years it would require to train and develop each member of that body so as to qualify and fit it for the place they should occupy. In order to do this Christ must undergo all that he did as a sufferer in an individual sense.

After his individual suffering, resurrection, and ascension to God to begin his work as Mediator, it was also needful that the Holy Spirit should be sent by the Father to his church on earth to guide, lead, and teach her

through each succeeding age of the world to the end of time. It would have been impossible for the church to endure the painful suffering which it would require to complete her perfection without this superhuman energy peculiar to the work of the Holy Ghost working in the church to will and to do of his good pleasure.

The Apostle Paul, in viewing this subject by a divine revelation, was led to express the following: Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.—Col. i. 24. In this expression of the great Apostle it is seen that there was and is still a part of the sufferings that had not been filled up by Christ while he was in the flesh and down here on our earth. This he could not do, but it must be done by his bride to prepare her for her future work and glory in eternity. The necessity of the church suffering to prepare her for her future work and glory, may be illustrated by the making of a clock. The material must be obtained first in a crude state, then reduced to

certain metals, then subjected to various compounds, and by molding, filing, and polishing, every part and separate piece of the clock must undergo all this process. When all parts are fitly prepared for uniting and entering into the whole as a compact, then, and not until then, can the timepiece be fitly framed together by the master workman. When we take a view of the church in all her past history, it is fearful to read of her sufferings in the flesh. What is yet to be filled up is intimated in prophecy, and is signified by the signs of the times. In the beginning of the millennium there will be only a few, comparatively, who will be prepared to enter into this sacred relationship with Christ, which will be a type or sample of what all the members will be in the end.

When we consider what is to be the power, glory, and honor of the church in the future, we are not astonished that all her members must undergo such suffering in all the past of her wonderful history.

Do ye not know that the saints shall judge the world?—1 Cor. vi. 2.

Know ye not that we shall judge angels?—1 Cor vi. 3.

His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things, enter into the joys of thy Lord.—Matt. xxv. 21.

And has made us unto our God kings and priests: and we shall reign on earth.—Rev. v. 10.

A LIFE OF FAITH.

Behold, his soul which is lifted up is not upright in him, but the just shall live by faith.—Habakkuk ii. 4.

We also believe and therefore speak.

And ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.—1 Peter iii. 15.

LIVING BY FAITH.

WE ARE TO DO THE TRUSTING.

Offer the sacrifices of righteousness, and put your trust in the Lord.—Ps. iv. 5.

To offer sacrifices to God is to give to God. He has given us all things to see how much we will give back to him. To make peace, to be patient in tribulation and persecution, to weep with those that weep, to visit the sick, to be pure in heart, to be meek and believe and love him whom we have not seen are acts of righteousness. Offer, therefore, the sacrifices of righteousness and trust in the Lord; trust him to give back to us the second time for the sacrifices of peace offerings. He gives in return the earth for an inheritance. Persecution—a great reward; for weeping—joy in the morning; for visiting the sick—his sweet approval in heaven; for purity of heart—to behold our

heavenly Father's face; for helping the oppressed—lending to the Lord.

WE ARE TO SURRENDER.

Neither yield ye your members as instruments of unrighteosness unto sin; but yield yourselves to God as those that are alive from the dead, and your members as of righteousness unto God.—Rom. vi. 13.

A life of faith is the dedication of our bodies, minds, hearts, time, talent, influence, eyes, feet, hands, tongue, voice, and ears as instruments in the hands of God, because we are raised together with Christ from the dead. The word yield, in this verse, tells us what we are required to do. This yielding brings us into fellowship with the Father, Son, and Holy Ghost. The silver ore yields to the fire of the furnace; this takes out the dross. The silver yields to the will of the molder; it is poured into the molds and yields to the pressure on all sides, and the beautiful coin is made, bearing on its face the word liberty. The Christian yields to the fire of severe trials in life, and is separated from his sins and defects.

He then yields to the will of the Holy Spirit, who is the molder. He then yields to the pressure of God's word on all sides and the beautiful coin is formed, and in him is seen this glorious word liberty. This is looking into the law of liberty.—James i. 25.

A life of faith includes two things. First, death. Second, life. If you enter a cemetery you will notice on every tombstone that thought—dead. We fold up our dead friends carefully and lay them away to live no more in this life with us, with this inscribed on each coffin—dead. Let us label sin with this inscribed on each one—dead, forever. The sun is alive to God's will. He rises with great regularity, he gives abundant heat and light, and this gives light to all animated nature. So we are to be punctual, faithful, and obedient to God, giving light to the world that lieth in sin, and heat to the church. We are to reckon ourselves as dead to sin. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.—Romans vi. 11.

When our forefathers determined not to

submit any longer to the government of Great Britain it brought on a seven years' war. The struggle for liberty was long and hard, and while the conflict was going on they reckoned themselves dead to the laws and authority of Great Britain, but alive to the liberty of an independent people. Likewise we have declared ourselves free from Satan's government, and a war is raging, but we are dead to Satan but alive to Jesus.

A LIFE OF FAITH IS ONE OF ACTIVITY.

As ye have therefore received Christ Jesus the Lord, so walk ye in him.—Col. ii. 6.

When we set out to find the pearl of great price we said many things and did many things, but all was vain until we believed. This one step brought us into the kingdom and patience of Jesus Christ. So then, as we have received Christ by faith let us walk by faith. As the bride entered the dwelling of the bridegroom by one single step, with these words falling upon her ears from the lips of the bridegroom, "Occupy till I come," she takes possession with joy, and with cheerful

obedience she begins and continues to walk from room to room, busy doing the will of the bridegroom, believing he will return and will do all things well for her. So with Christ and his bride, the Lamb's wife.

GOD'S PART GOES ON CONTINUALLY.

For we are laborers together with God: ye are God's husbandry, ye are God's building. —1 Cor. iii. 9.

There is nowhere God can stop in order to keep up this life of faith. Always loving, forbearing, longsuffering, patient, watching, establishing, comforting, preserving, helping, consoling. Were he to stop his work for one moment we would not be able to stand. His part is an endless work. We are the building, God is the workman. The clouds never finish their work; they must, in their world-wide way, ride on through the heavens to make bread, fruit, and flowers for every passing generation. So likewise God keeps his chariot wheels of mercy flying, his floating etherial system of grace always going, to give the bread of life to the eater.

WE ARE THE CLAY.

A life of faith is one of pilgrimage. A pilgrim has some place in view where he expects to be happy. The place we are journeying to is our Father's house. In order to make this journey safe we are wholly dependent upon friends who possess great wealth, great love for us, and they have great wisdom and knowledge. They have provided the great car of salvation, arranged to seat many passengers. The conductor bids us all to come on board. The engineer says, Yes, I will carry you through. So Jesus is our conductor, the Spirit our engineer. We are the passengers, trusting all wholly to our conductor and our faithful, skillful, and wise engineer, the Holy Ghost. We are the clay; the Lord does the work.

GOD IS THE WORKMAN.

Not by works of righteousness which we have done, but according to his mercy he saved us; by the washing of regeneration and the renewing of the Holy Ghost.—Titus iii. 5.

A life of faith brings to light all the Chris-

tian graces and virtues most beautifully. We love to look upon a child ten years old with a well-developed body and a well-trained mind, with becoming habits. We know such a child is not self-made, it is not what it has done with its own hands or the exercise of its mental powers; we know there is a good father and mother that has brought to light such a beautiful figure, such a beautiful face, such attractive manners, such interesting conversation. So the purity, the beauty, the joyfulness, the contentedness, the amiableness, and peacefulness we see in God's children, are not by works of righteousness that we have done, but by the regenerating power of the Holy Ghost.

WE ARE TO KEEP OURSELVES PURE.

And every man that hath this hope in him purifieth himself even as he is pure.—1 John iii. 3.

A life of faith requires self-denial and watchfulness in order to purify ourselves. There are some things we can do and must do, or we shall not be pure. What we can do God

will not do for us, and what we can not do he will do for us. Watching for the enemy is our part of the work. It is God's part to make a way for our escape. We are to deny ourselves, but God must help our infirmities by his Spirit. The general rule for purifying the heart is given by St. Paul in Romans: "The obedience of faith." It is God's plan to draw out all our powers. Earnestness, zeal, faith, importunity, waiting, knocking, seeking, calling, running, asking, looking, turning, confiding, fighting, striving, supplicating, suffering. By these we are to keep ourselves pure.

WE ARE TO KEEP OUR FAITH.

I have fought a good fight, I have finished my course, I have kept the faith.—2 Tim. 4–7. Christ came to earth to testify to the law of God to us. His testimony is true, for he is the faithful and true witness. It is our part to keep our minds refreshed by reading the precious words of this testimony and thereby keep the faith.

WE ARE TO KEEP OURSELVES UNSPOTTED.

Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James i. 27. A life of faith is a life of clean lines. Our garments are made white by the blood. We are to be on the watch for spots that the world is so ready to make on our character so as to ruin our influence. A reflector can not give a complete light if there are but few spots on it. We are the light of the world, the Savior's reflectors. He has made it our part of the work to keep the reflector in good order so as he can shine upon us. The Lord will show us by his word where the danger is, but he will not compel us to go into them, nor compel us to keep out of them; but he will come to our rescue when we are about to fall, and enable us to overcome the temptation. It is not so much for our good as it is for sinners that we keep ourselves unspotted from the world.

A LIFE OF FAITH IS A LIFE OF OBEDIENCE TO CHRIST.

If you keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love.—John xv. 10. If obedience to Christ will keep us constantly in the love of Christ, we should at all cost make that our home. It will give us success all through life. Enoch obeyed God fully, and it brought him to translation. Abraham obeyed without hesitation, and obtained a son, a home, and an everlasting covenant, and the appellation of the Father of the faithful; and his bosom became the home of Lazarus in the world to come. Caleb and Joshua followed God wholly, and were permitted to enter the promised land; one received great military and political honors, the other an immense inheritance for his children. Stephen, because of his faithfulness, obtained a view of the throne of God. He saw Jesus, his dear Savior, standing at the right hand of this great throne of God. He has the honor to-day of wearing the first martyr's

crown after the death and resurrection of our glorious Redeemer. Obedience will secure to us in this life the love of Jesus as a wall of safety amidst all the dangers and trials of life.

WE ARE TO LAY ASIDE SELF.

And I will very gladly spend and be spent for you.—2 Cor. xii. 15.

A life of faith is to seek the good of others. God has nothing too good for his children. "No good thing will he hold from them." He has nothing better than his love and the blood of his Son for sinners; Jesus spent and was spent for us, and he did it "gladly." It is better to give than to receive. All the powers and capacities of my life I will spend for the church and let her spend me for her good.

WE ARE TO LAY OUR HEALTH ON JESUS.

The Lord will strengthen him upon the bed of languishing. Thou wilt make all his bed in his sickness.—Ps. xli. 3.

We love the word home; that means a house with beds to rest and sleep on. It means a fire to keep us warm in winter. It

means a lamp to give us light, and tight walls and windows to let in the light of day, a roof to shelter us from the rain and snow. So our bodies are the home of the soul, the temple of the Holy Ghost, the purchase of our Savior's blood, bone of our bone and flesh of his flesh. A life of faith does not neglect the body, and when it is afflicted we are to remember that God is looking upon souls and bodies in love.

A LIFE OF FAITH PUTS OUR REPUTATION IN THE CARE OF JESUS.

But made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men.—Phil. ii. 7.

What others say about us, either good or bad, will follow us to affect us no further than the grave. But if our minds and hearts are stayed on Jesus and we have the moral courage to obey God fully under all circumstances we will stand approved at the judgment seat of Christ. We will go through life with the power of Christ resting upon us, and our joy full, our peace as a river, and our righteous-

ness as the waves of the sea. Our love so strong the floods can not destroy nor drown it nor the flames consume it.

LAY OUR WORK ON JESUS.

Abide in me and I in you. As the branch can not bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.—John xv. 4.

If we obey Christ from the heart, we are in him. Our being in him will constrain us to work for him. All we have to do in this life for our souls, our bodies, and the souls and bodies of others is the work that God has given us to do in this life. Faith in God will make our life work a success whether it be little or much. He will give us life work just in proportion to the measure of our talent. It is, however, all important that we believe that Jesus will by his Spirit lead us, teach us, guide us, and support us in our life work. This faith is what is meant by abiding in him. But unless we have this faith we may expect failures and discouragements in our work.

PUT OUR PROPERTY IN THE HANDS OF THE LORD.

Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Ps. xxxvii. 3.

We can not produce food nor raiment without the light and heat of the sun. We are wholly dependent on God for the heat of the sun and its light as well, and we trust him and believe he will give them to us every day. He then has an equal interest in all we possess, and has an undoubted right to say what we shall do with his interest. He demands at least one tenth of all for his part for preachers of the gospel and for charity. But he promises to give it all back good measure, pressed down, shaken together, running over. Let us trust in the Lord and do good.

COMMIT YOUR CHILDREN UNTO THE LORD.

Train up a child in the way he should go, and when he is old he will not depart from it.

A life of faith sees a fullness in Christ for us, and for our children. Thousands of ships

have been wrecked on the ocean, burying many thousands beneath its raging billows. In crossing the great ocean of life there are many rocks, and fearfully dangerous ones, along the way. All the ships that have attempted to cross over have been lost but one, all have been fearfully wrecked; all the passengers lost. That one can take us all over and our children with us—the old ship of Zion. To train up a child in the way he should go, get on board this grand old ship, which has landed many thousands and can land as many more, and we will reach our home safely.

CAST YOUR BURDENS UPON THE LORD.

Cast thy burdens upon the Lord and he shall sustain thee. He shall never suffer thy righteousness to be moved.—Ps. lv. 22.

We have a constant earnest desire that we may be sustained amidst the many trials of life that are like heavy burdens laid on our shoulders. A life of faith casts these burdens upon the Lord, and we will feel his left hand under our heads and his right hand embracing

us. We are often discouraged when we look at our imperfections in our Christian life, and see so much imperfection weigh heavily upon our hearts. This burden should be cast upon the Lord; for he is the end of the law for righteousness, and he will see to it that we are not moved.

CALL UPON GOD IN THE DAY OF TROUBLE.

For in the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me; he shall set me upon a rock. —Ps. xxvii. 5.

It is the desire of all Christians to evade trouble; it is the belief of all inexperienced Christians that trouble is a great hinderance in living a holy and happy life. But long experience has proved that we grow faster under great trials than at any other time, for tribulation worketh patience, and patience experience, and experience and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost. It is in time of trouble that God hides us in his pavilion. A pavilion means a tent, a place for

protection. We are to hide in the secret place of his tabernacle; he will set us upon a rock. Trouble often is the way by which we realize by calling on Jesus that he is the Rock of Ages, the true foundation, the rock that is higher than we. While we find ourselves firmly fixed on the rock, God, our Father spreads his pavilion over us as a wall, and shelters us from all our fears. He does not stop at this, he takes us into his most secret and sacred place in his royal tabernacle, and hides us within the mantle of his tender mercies—his lovingkindness. A life of faith in time of trouble gets God's best blessings.

WE ARE TO REST IN CHRIST.

Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls.—Matt. xi. 29.

Let Christ select for you the yoke that you ought to wear. If it is to keep house, take that; if it is to preach the gospel, take that; if it is to be a money-maker to advance his cause, take that; if it is to sing for him, take that; if it is to lead in prayer-meetings, take

that. Then learn of him, for he is meek and lowly in heart. What work he gives us to do, let us be lowly in heart like him in doing that work. Let us in all things and in all places be like him. Let us be contented with our place that he gives us to work in his vineyard, for we shall reap if we faint not in due time. Here is where we find sweet rest for our souls.

TRUST AS A LITTLE CHILD.

Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.—Matt. xviii. 4.

A little child trusts to its parents for all it needs, never thinking for once that its parents will ever fail or forsake it; hence its trust is always full and perfect. Yet it is possible for the parent to fail, but the child does not know this is possible, and its trust, of course, must be perfect. A life of faith finds out that God can not fail, while ignorance prevents doubts and fears in the child, a knowledge of God's power and faithfulness and love our trust should be perfect.

IN NOTHING BE ANXIOUS.

Be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your request be made known unto God.—Phil. iv. 6.

A life of faith realizes that godliness is profitable unto all things, having the promise of the life that now is and that which is to come.—1 Tim. iv. 8.

By prayer and supplication with thanksgiving we lay before our heavenly Father what we desire as it relates to our needs, both for soul and body, believing his promises, and contentedly work and wait without doubtful hearts, casting all our care upon Jesus who careth for us. The Apostle Paul, in his letter to the Philippians, writes as follows: But my God shall supply all your need according to his riches in glory by Christ Jesus.—Phil. iv. 19. God made a covenant with Noah in regard to seed time and harvest, that it should never fail. He made the rainbow a sign to the world that as long as that appears to the eye of man we may rest assured that we will have food

and raiment. As to the supply of spiritual food, it is included in the new covenant, that God will not fail to supply all our needs. When our faith reaches this plane of holy living we can join with Paul and say from our hearts, I have learned in whatever state I am therewith to be content. A life of faith looks not for its reward in earthly gains, for we brought nothing into this world and it is certain we can carry nothing out.—1 Tim. vi. 7. And having food and raiment let us be therewith content.—1 Tim. vi. 8. It is the desire of the world to have an abundance of the good things of this world stored away so as to be free from want in times of misfortune and old age. What a great mistake. What a great amount of time has been spent without profit or real pleasure in laying up for a rainy day. Our time to pray, to read God's word, to meditate on sacred things, to attend divine service, has been taken up for food and raiment for the body that is but a poor cage where the soul lives. Feed my soul.

A LIFE OF FAITH IS ONE OF CONSECRATION.

But what things were gain for me, those I counted loss for Christ.

Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ.

A life of faith discovers such excellency in the riches of the glory of the knowledge of Christ as to cheerfully and gladly count all things but loss in order that we may win Christ. To have the privilege to learn of him day by day, to grow up in him, to feel that we are being rooted and grounded in him, dwelling in him and he in us, united to him as the branch is to the vine, hid in God with him, raised with him from the dead, a co-worker with him in this life, is a most glorious knowledge growing out of a life that is fully dedicated to God. Besides all this, the hope of an endless life without sin or pain, but joy at his right hand forever.

A LIFE OF FAITH PRESENTS A FAITHFUL BRIDE.

And the Spirit and the bride say come.—Rev. xxii. 17.

The co-operation of the Father, Son, and the Holy Ghost in the salvation of sinners is complete. This text puts the bride in line and range with the gospel in full obedient submission to the will of Christ, and her voice is heard in union and love with the Holy Spirit, crying, Come to Jesus. The Holy Spirit is the great comforter of the bride, and will be until Christ shall come again; and will guide her into all truth, bringing to her remembrance the words of the Lord, showing her things to come, working in her to will and to do of his good pleasure, giving her a spirit of prayer, power to mortify the deeds of the body; giving liberty in songs, guiding in judgment, opening her understanding, giving strength and boldness to declare the whole counsel of the bridegroom before a wicked and persecuting world. In all this we see manifested love, obedience, and faithfulness upon

the part of the bridegroom. This is the consequence of faith that works by love, faith that is the substance of things hoped for, the evidence of things not seen. When there is no resistance to the Spirit in us we are joyful all along life's journey, submitting to the will of our Savior.

PURITY AND FIDELITY REQUIRED OF THE BRIDE IN A LIFE OF FAITH.

For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.—2 Cor. vi. 2.

Angels are superior to us while we are in the flesh, for they have never defiled their garments with sin; it would be fearful for them to sin right in the presence of God, for they are always in his sight. But we who are espoused unto Christ can not bow the knee to worship, not even the tallest angel that dwells in the very presence of God. To be pure and faithful to Jesus we are to worship none but God. How black would the sin of a bride be that would suffer her person to be defiled in

the presence of the bridegroom before they are legally married. If we sin willfully after that we are espoused to the husband, our Savior, though the eye of no mortal on earth beholds us in that act, yet Jesus, our holy and blessed Lord, beholds us at every step we take; and even the imagination of our thoughts are open to his sight. Let us remember that the day is coming when we will be required to come forth out of our chamber to meet our spotless and pure husband, even the Lord Jesus Christ.

Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the linen is the righteousness of saints.—Rev. xix. 7, 8.

BE NOT AFRAID OF GOD'S WILL.

And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly

host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.—Luke ii. 12–14.

A great many of God's dear children are afraid of God's will. It seems to them that it places upon them great burdens and such painful tasks that conformity to his will would yield them no joy, no peace, no contentment; but this is the greatest mistake we can make in our Christian life. If we will try it for one year we will find more joy, peace, and contentment than our hearts can contain; for the Lord hath said in his word, He will pour out such a blessing as we will not be able to contain. We know that to be wholly conformed to God's will brings on suffering; but what is this compared to the joy and peace consequent upon a life of suffering with Christ? The great Apostle Paul said, I take pleasure in infirmities, in reproaches, in necessities, in persecution, in distress, for Christ's sake, for when I am weak then am I strong.—2 Cor. xii. 10. Most gladly will I therefore glory in my infirmities, that the power of Christ may rest upon me.—2 Cor. xii. 9. We

can not fail to see what a glorious experience awaits all of God's children that do his will.

BELIEVE ALL THE PROMISES OF GOD.

A life of faith must take in all the promises; for it is written, For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.—2 Cor. i. 20.

When we look back upon our past experiences in a life of faith we see no place, or part of it, where our faith has appropriated God's precious promises but we have felt in our hearts that the words of this passage of Scripture are true and the experience of our inmost soul. Let all the children of God join in saying, Yea, yea, the promises are true; and let us with a hearty good will say, So be it. Amen and Amen, unto the glory of God by us.

A LIFE OF FAITH IS A CONSTANT GROWTH IN FAITH.

For therein is the righteousness of God revealed from faith to faith; as it is written the just shall live by faith.—Rom. i. 17.

Faith must have a beginning. When we trusted God for salvation through Christ Jesus our Lord, our faith took its rise and assumed the form that is recorded in Hebrews. Now faith is the substance of things hoped for, the evidence of things not seen. From that time on we find our faith gets stronger and stronger. Faith begets faith. One single match when ignited produces fire, but is a small beginning; but give it fuel and it increases with great rapidity. So faith at the hour of conversion has a small beginning, but by the large quantity of grace furnished by our heavenly Father, and we have free access to it, we find by its use our faith feeds upon it like fire feeding on good dry fuel, and soon becomes an immense force for good to the world; brings joy unspeakable and full of glory, our lips render the sacrifice of praise and thanksgiving to God and the Lamb. All glory to God that it is our privilege to grow in faith while we are journeying by the way to heaven.

HOW FAITH MAY BE INCREASED.

Beloved, if our hearts condemn us not, then we have confidence toward God.—1 John iii. 21.

As a dutiful child approaches a kind father for a favor in confidence, so will a dutiful Christian approach God in faith for a blessing, because disobedience produces unbelief in the heart; not that we doubt the truthfulness of God's word, but our disobedient heart condemns us and we feel guilty before God, and the question arises in our minds, How can God grant a blessing to one so unworthy as I? Hence, we see how important it is to do the will of God under all circumstances and at all cost. Thousands have laid down their lives rather than disobey, for this would bring on doubts.

WE MUST OBEY FROM THE HEART.

My son, let thy heart keep my commandments, for long life and peace shall they add to thee.—Rev. iii. 1.

When we obey from the heart we realize that our minds are stayed on God. This kind

of obedience is full of love, zeal, hope, joy, gratitude, and sorrow for sinners, and mercy toward our enemies. A great desire for God's will to be done on earth as it is done in heaven. There is nothing that we can do in this short life that is so good, so wise, so polite, so sensible, so fruitful, peace-producing, so comforting, so manly, so animating, and so joyful as heart obedience filled with heart faith.

A LIFE OF FAITH REQUIRES IMPORTUNITY.

And shall not God avenge his own elect which cry day and night unto him, though he bear long with them?—Luke xviii. 7.

As strange as it may appear, we may go to God for blessings for ourselves or others and our faith may be as strong as he desires and we may be very earnest in our prayers, yet he is not pleased without importunity. It may be he wants to bring out our gratitude, for it has this effect when the blessing is long delayed. It may be to remind us how unworthy we are, and what condescending goodness in God to hear us and give us the desire of our hearts. But one thing we know, a long de-

lay when the blessing comes, our faith is stronger. To be full of faith we must be full of the Spirit. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and the Holy Ghost.—Acts vi. 5. Faith comes first, then the Spirit. A bird can not fly with one wing off, or if one is cropped a little its flight is not so swift, and is soon tired. So faith is one wing and the Spirit the other. We may have some faith, but our spirit wings may be deficient; some feathers out, or cropped by the enemies, or by unbelief. Then we soon fag or faint in our Christian work. A full faith believeth all things. To be full of the Spirit is for it to work in us to will and to do of his good pleasure.

FAITH WILL HAVE SOMETHING TO DO FOR JESUS.

And whatsoever we ask we receive of him because we keep his commandments, and do those things that are pleasing in his sight.—John xiii. 22.

A child that grows fast must take exercise.

A healthy man must have exercise of mind and body. Faith requires exercise, and constant growth can not be possible without it; the more the better. It must be at work for the glory of God and the good of souls. All kinds of Christian work must be conducted by faith in God, or the profit will be but little, and God will not be glorified by us.

A LIFE OF FAITH SECURES HELP FROM GOD.

I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing.—John xv. 5.

Moses constructed the tabernacle, but God gave him the plan; Joshua captured the city of Jericho, but God was with him; Peter raised the dead, but Christ was the power; Philip had a great revival in his day at Samaria, but without Christ he could have accomplished nothing. He sent for John and Peter to come down there, for they needed the Holy Ghost; and when they got there they prayed and laid hands upon them, and they received the Holy Ghost.

A FAITH THAT GETS THE BLESSING IS NEVER AGAINST THE WILL OF GOD.

And this is the confidence we have in him, that if we ask any thing according to his will he heareth us.—1 John v. 4.

And we know if he hear us whatsoever we ask, we know we have the petition we desire of him.—1 John v. 15.

God has promised us the help of his Spirit when we pray; for we know not what to pray for as we ought, but the Spirit itself maketh intercession for us with groanings that can not be uttered. When we know from our experience in prayer that the Spirit is helping us, then we know we are on the right line; therefore we know God will hear us and grant the petition.

REMEMBER, GOD'S WORD IS TRUE.

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.—Heb. vi. 18.

When our great Civil War was raging the peo-

ple in the South lost their negroes, their stock, their banks, their household furniture, and many lost their fencing around their land, and even their freedom as an independent nation; but one thing remained to give them consolation, and that was their land. Bushwhackers could not carry it off, fire could not burn it, water could not wash it away. It could not be carried away by wild animals, nor hung by the neck until it was dead; it could not be exploded by powder, nor carried off in a balloon, for the nations of the earth are ready to join us and help us fight for our homesteads. So with God's word, it is hid in our hearts, even interwoven into our souls, and that life is hid with Christ in God. Thieves can not steal it, fire can not burn it, water can not quench it, hell can not confiscate it, and all the heavenly host are ready to fight for our homes in glory. God has sworn that his faithfulness shall not fail, and we shall be more than conquerors.

DO NOT DEPEND UPON FEELING.

By this we know that we love the children of God, when we love God, and keep his

commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous.—1 John v. 3.

St. John teaches us in this same letter that to believe on Jesus Christ and love one another is the commandment. To love one another and exercise faith in Christ is the way to good feeling in religion. The right kind of obedience will produce feeling. We need not to be anxious about feeling if our obedience is from the heart. If ye keep my commandments ye shall abide in my love as I have kept my Father's commandments and abide in his love.—John xv. 10.

Feeling, however, is all-important, but it should be produced by the Lord without any exercise upon our part, as it is only the consequence of obedience. We should not oppose deep feeling. It is the best plane to walk in. We get in sympathy with God by it. We can not realize God without it. It is good for the health of our bodies. It never wearies us in body nor in mind when it is from God. A high-toned feeling is sure to carry us over

little troubles and not notice them. Reflection and meditation upon the goodness of God is a good way to good feeling. Prayer, when fervent, importunate, faithful, and humble, will produce good feeling.

WHAT ARE THESE FEELINGS TO BE?

And being in an agony he prayed more earnestly.—Luke xxii. 44.

If such feeling was right in Christ for sinners it must be right for us to feel deeply for sinners. Paul said he went from house to house weeping. Our feelings are to be sorrow for sinners. Blessed are they that mourn, for they shall be comforted. We are to feel for them—that soul that is in great affliction, who has lost dear friends. Jesus wept with those two sisters, Mary and Martha. Christ was touched with a feeling of our infirmities. So should we be touched by the sorrows that come on our brethren by their infirmities. There can be no joy in the absence of feeling.

A LIFE OF FAITH IS A LIFE THAT JUDGES CORRECTLY.

The meek will he guide in judgment, and

the meek will he teach his ways.—Ps. xxv. 9. A meek man must be a man of faith. Such a one Christ guides in and teaches his ways. If we have Christ to guide us in judgment by his Spirit we shall be able to steer our boat correctly through life that no harm shall befall us by the way. To be able to judge correctly in the trials of life we are to be taught the way of God by his Spirit.

We have great reasons to be thankful continually that such help is granted unto us while marching on to glory.

GOD APPEALS TO THE WILL.

Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit, for why will ye die, O house of Israel?—Ezek. xviii. 31.

When we stand before God that he may judge our work, he will make us see and feel keenly that he holds us responsible for our will power, for he is daily appealing to us, why not obey? Why not suffer for me? You can if you will. Ye will not come unto me that ye may be strengthened with might in

the inner man. He calls upon the sinners, Why will ye die?

IN A LIFE OF FAITH THE JUDGMENT MUST CONTROL THE WILL.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father in heaven.—Matt. vii. 21.

The will power in us is the hinge upon which God makes salvation turn. If we do not believe it is because we do not will to believe. If we will hear the testimony of Christ and his apostles and his servants in our day and generation, we will be compelled to believe if we will be governed by our honest judgment; for God will not leave us without evidence. And he will guide us in judgment, that our wills may see the way plainly.

A LIFE OF FAITH REMEMBERS THE RESPONSIBILITY OF THE WILL.

I will love thee, O Lord, my strength. The Lord is my rock, and my fortress and my deliverer; my God, my strength, in whom I will

trust; my buckler, and the horn of my salvation, and my high tower.—Ps. xviii. 1, 2.

In this passage of Scripture the servant of God gives eight reasons for willing to do right. Loving and trusting are the two things that he determined to do by the force of his will that he might reap eight benefits that could not be obtained from any other source, namely—strength, my rock, my fortress, my deliverer, my God, my buckler, the horn of my salvation and high tower. To be without these benefits we could not hope to enter the home of the blessed. Besides, I have a God because I will to have a God; I have strength because I will to have strength. So by willing and trusting we have a rock to build upon, a fortress to hide in, a buckler to support us, a deliverer in time of trouble, a horn of defense, and a high tower for comfort. If we go to the judgment seat of Christ and God should ask us, Why have you come hither and no Savior, no strength, no buckler, no deliverer, no high tower? What could we say but this: Lord, you wanted me to have them; you offered them to me, and that, too, with-

out price; but I would not say as David said, I will love thee, I will trust thee. Therefore the child of God sees it is good to will and do.

A LIFE OF FAITH YIELDS THE WILL TO THE CONTROL OF THE HOLY GHOST.

For it is God that worketh in you both to will and to do of his good pleasure.—Phil. ii. 13.

All our powers and capacities are to be put under the control of the Spirit. It is our part to consecrate our will to God; it is God's part to work the will. A railroad company can trust an engineer with an engine, but the working of it is done by the engineer and not by the company. We put our will in God's hands as the power of our actions, and he works it according to his will, not only to will but to do what is his will.

There is no point in all this subject that is more important—to put our will in its proper place, for a well-controlled will makes a fruitful life.

A LIFE OF FAITH TAKES HEED TO ITS WAY.

I said, I will take heed to my ways that I

sin not with my tongue; I will keep my mouth with a bridle.—Ps. xxxix. 1.

The ocean will hold up on its bosom as many of the largest vessels that sail on its surface as thick as they can be placed with room to run, and not interfere with one another, but without a force to man them none would be safe. God's grace can hold us up, but we must use the oars or we will run against the rocks. I will take heed to my ways. A horse is an animal of great power, and altogether unmanageable without the bits and bridle. So the tongue, a great power for good, but the will puts on the bridle.

A LIFE OF FAITH WAITS PATIENTLY ON THE LORD.

On thee do I wait all the day.—Ps. xxv. 5. Patience, when it has its perfect work, is like the arrow on the lightning rod: if the day is fair the arrow points the way the wind blows from. If the day is dark and dismal it points the same direction as on the fair day, the way the wind blows from. Whatever the change may be the arrow is always ready to face the

wind. So with patience, when it wants a blessing it just keeps its eye on God. Though many storms may press hard, and it may be turned every whither, yet its eye is fixed on Jesus. On thee do I wait all the day, for the blessing will come.

A LIFE OF FAITH WILL WORSHIP GOD IN SPIRIT AND IN TRUTH.

I will abide in thy tabernacle forever.—Ps. lxi. 4.

We can not serve God in spirit and in truth without an opinion; but an opinion is not true religion, neither is it real service, neither is it true worship of God as we ought, bringing God into our most conscious being, and we realize intimately the personality of Jesus. A deaf man may be taught to run his fingers over the keys of an organ with as much correctness as the best organist, and not hear the least sound, it is the same as no music to him. So with a moralist or a formalist, they go through all the exercises of worship without the spirit of worship, without the spirit, and without any spiritual benefit.

A LIFE OF FAITH IS A LIFE OF MEDITATION.

I will meditate in thy precepts and have respect unto thy ways.—Ps. cxix. 15.

I will meditate. There can be no meditation without we first will to do so. Thus an experienced Christian derives so much strength and joy and spiritual knowledge by meditation upon God's will and word that he can not afford to neglect this important duty. We may pass hurriedly through a garden filled with all kinds of flowers and sweetest smelling odors, and get some food for our eyes and some for the smell, but stop and dwell for a while if you would be filled with delight. So we may read God's precepts and respect his ways, but to stop and meditate brings a full cup.

A LIFE OF FAITH WILL RETAIN GOD'S WORD.

I will delight myself in thy statutes; I will not forget thy word—Ps. cxix. 16.

It is exceedingly desirable to know that God will answer our prayers. One way to get this blessing is to remember that the Psalmist says, Delight thyself also in the Lord

and he will give thee the desires of thy heart. But unless we retain the word of God in our memory we will have no resource to draw upon for meditation; therefore we will have no delight in God. I will not forget thy words. Thy words were found and I did eat them, and thy words were the joy and rejoicing of my heart. How sweet are thy words to my taste, yea sweeter than honey in my mouth.

A LIFE OF FAITH DELIGHTS IN GOD'S WORD AND HIS COMMANDMENTS.

I will run in the way of thy commandments when thou shalt enlarge my heart.—Ps. cxix. 32.

The way of God's commandments are beautiful to the eye, musical to the ear, and exceedingly soft and pleasant to the feet. A life of faith makes this discovery and is delighted to run in this beautiful and easy way. But you must not overlook the secret of this delight, and that is, when God enlarges my heart, if we can only crawl, let us stay in the way of his commandments. If we get so

as we can walk, let us walk in the way of his commandments; for we will soon find our hearts enlarged; then we will run with delight.

A LIFE OF FAITH WILL EXPRESS ITS CONVICTIONS IN THE LORD.

Thou wilt show me the path of life; in thy presence is fullness of joy, and at thy right hand are pleasures for evermore.—Ps. xvi. 11. A life of faith walks in a plain path, even the path of light. God has appointed ministers to watch for the souls of his children and to feed them as well, but he does not trust men nor even angels to show us the path of life; but this important work is committed to the Holy Ghost. By him the path of life is shown to us, and also by his own power throws beautiful rays of divine light along that way, so that in his presence is fullness of joy in this life. Let us experience it.

A LIFE OF FAITH LOOKS WITH DELIGHT UPON GOD'S THOUGHTS.

How precious also are thy thoughts unto me, O God! how great is the sum of them!

If I should count them they are more in number than the sand; when I am awake I am still with thee.—Ps. cxxxix. 17, 18.

It fills us with joy and wonder on a clear night, and more so when all the stars are in full view, to behold them; and that expression of the Psalmist comes to us: The heavens declare the glory of God. But how much more are we delighted and wonder when we behold the innumerable thoughts of God toward us, as they shine out from the broad sky of our hope of eternal life? And all of them are more precious than rubies. More to be desired than gold. All we can desire are not to be compared to them.

A LIFE OF FAITH ACKNOWLEDGES GOD'S GOODNESS.

In all thy ways acknowledge him, and he shall direct thy prayers.—Prov. iii. 6.

When a community calls a man to preside over them in important matters of deliberation it is expected that such a man that is thus honored should make his acknowledgments to his constituents. But how great is our ob-

ligation to acknowledge God in all our ways, who has honored us to become a student of the Holy Spirit that we may execute the work assigned us in the future, even to judge men and angels. Besides it brings in its reflex action upon us, this glorious blessing. He will direct our paths.

A life of faith is to receive every thing in life as coming from God's hands to do us good. But our love to him must be greater than it is to any other object. Persecution for our good when we take it patiently. Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you for my sake.—Matt. v. Persecution could not come upon us without God's consent, for God has power over all things, and could by his power keep all things out of our way, so as we could go all the way to heaven, so that Satan nor man could do us any harm. But God sees it is best for us to be exposed to our enemies as long as life shall last. But we are made better, richer, and more grateful to God for his grace, for his love, his mercy, and his gifts, than we could be if we had

never been persecuted. Humility is the crowning virtue in Christianity, and persecution is one of God's methods to draw it out. The greater the peril the greater will our faith be in God when we are delivered. While the church was praying for the deliverance of Peter, and he was taken out of prison by an angel in answer to prayer, those who prayed had their faith greatly strengthened; for their peril was great, the deliverance was also great, and their faith all the stronger by being put to such a severe test.

A LIFE OF FAITH TURNS CRUEL TREATMENT FROM OTHERS TO GOOD ACCOUNT.

And he knelt down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep.—Acts vii. 60.

In this case how forcible is the disposition set forth to our view; instead of feelings of revenge and words of anger and threatenings and praying for God's vengeance to be poured out upon them like a flood of waves from the lake that burns with unquenchable fire,

Stephen's words were words of love, his thoughts were thoughts of mercy, and his prayer reaching its highest possible degree of love.

A LIFE OF FAITH ENDURES TEMPTATION.

Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life (righteousness), which the Lord hath promised to them that love him.—Jas. i. 12.

Why does a life of faith endure temptation? Because it pleases God; second, because faith is assured that temptation shall not be so strong but what God will make a way for our escape. Faith has no fears, no dread, no fainting, no darkness; because God is faithful. Faith sees the crown of life awaiting in the home of the soul; hence a life of faith sees all things work together for good to them that love God.

A LIFE OF FAITH UTILIZES TEMPTATIONS FROM SATAN.

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat.—Luke xxii. 31.

Christians that have studied the devices of Satan know when he presents his most powerful temptation it is when he sees great danger approaching and damage is to be done to his kingdom. Then the Christian, seeing this, takes the advantage, and with great zeal, faith, hope, and joy, uses his weapons so skillfully that Satan can not stand before him. Satan dreads to attack such a soldier. Yet he desired to destroy Peter, because Peter proved would be a bold, fearless, and daring enemy. Take courage, then, when he comes with great force, for there is some great good to be gained.

A life of faith rejoices to know that infirmities are as agencies used by our Father that the power of Christ may rest upon us.

I therefore take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then am I strong.—2 Cor. xii. 10.

Paul prayed that his infirmities might be removed, but God said to him, My grace is sufficient. As long as we are weighed down with all the things mentioned in this verse we

will feel the need of grace, and we are assured we shall get it and that the power of Christ shall rest upon us; hence faith rejoices in these great trials, for help will come.

A LIFE OF FAITH EXPECTS TEMPTATIONS FROM THE WORLD AND ENDURES THEM FOR CHRIST'S SAKE.

But God forbid I should glory save in the cross of Christ, by whom the world is crucified to me and I unto the world.—Gal. vi. 14.

The world has its charms for the Christian as well as the sinner. A young lady to forsake all her home pleasures and go as a missionary to Japan is a crucifixion. To forsake our wife and children for Christ's sake is a crucifixion. To be compelled to die daily is a perpetual crucifixion. Yet a life of faith kisses these chains with joy. A life of faith knows how to dispose of sickness to get good out of it. Himself took our infirmities and our sicknesses.—Matt. viii. 17.

It matters not how good we are, how holy we are, nor how wise we may be, nor how prudent we may be in taking care of our

health, we will be sick. No one of these things, nor all of them combined, can exempt us from sickness. Yet we take sweet comfort in the thought that Jesus will make all our bed in our sickness. If our faith is not strong enough to prevail in prayer for healing when it is his will for us to be sick it will work out good. It may be our sickness is the only thing that will lead some soul to Christ.

A LIFE OF FAITH CLINGS TO CHRIST IN TIMES OF SPIRITUAL DARKNESS.

For a small moment have I forsaken thee; but with great mercies will I gather thee.—Isa. liv. 7.

Sometimes the Holy Spirit is withdrawn from us and we grope our way in darkness. We can not remember any thing we have done or said to cause such an experience. The dark time came upon us for good. We may have our minds and hearts set on things or some work that is not in accordance with God's will, and the darkness is sent to divert our attention. It may be that we are too easy, too well satisfied with our present con-

dition, and this darkness arouses us, and we take hold of Jesus with earnestness and find great relief in other work. In such seasons of darkness faith clings to Jesus for light.

A LIFE OF FAITH LEARNS THE BENEFIT OF ADVERSITY.

And not only so, but we glory in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—Rom. v. 3–5.

The farmer knows before a bountiful harvest there must be toil and trouble, but he patiently bears it in hope of a good experience when he shall have plenty to supply his table. The housewife toils, and is troubled to keep the house in order, the garments washed and ironed, but she knows a clean floor and clean garments on Sunday morning are good. So in religion, toil and trouble, then joy.

A LIFE OF FAITH LEANS ALL ITS WEIGHT ON JESUS WHEN OPPRESSED.

The Lord will be a refuge for the oppressed, a refuge in time of trouble.—Ps. ix. 9.

Saint James says, Do not rich men oppress you and bring you before the judgment seat? God in his goodness has been faithful to keep his covenant he made with Noah, that seed-time and harvest should not fail as long as the bow is seen painted on the dark cloud; but unfaithful men, avaricious men, unfeeling men, gather up the hard earnings of the poor to make to themselves great riches. How happy we would be if, like true brothers, we divide equally what our Father gives us; but we are oppressed, but faith says it will not be so always.

A LIFE OF FAITH IS NOT DISMAYED IN TIME OF FAMINE.

Behold, the eye of the Lord is upon them that hope in his mercy—Ps. xxxiii. 18.

To deliver their souls from death, and to keep them alive in famine.—Ps. xxxiii. 19.

I will not be dismayed, and why? First,

because I fear God; and second, I believe God. What does he say? First, his eye is upon me; second, to deliver my soul from death; third, to keep me alive in famine. Therefore the child of faith trusting God hopes in his great mercy. If the fig tree shall not blossom neither shall fruit be in the vine; the labor of the olive shall fail and the fields yield no fruit, yet I will rejoice.—Hab. i. 17.

THE LIFE OF FAITH FINDS JOY AND RELIEF EVEN IN TIME OF AN EARTHQUAKE.

And suddenly there was a great earthquake, so that the foundations of the prisons were shaken: and immediately all the doors were opened, and every one's bands were loosed.—Acts xvi. 26.

An earthquake produces great terror to the ungodly, but to the child of God there can be no evil, although it may be the way God will take us out of this world; yet the Christian feels safe in the hands of God. It was sweet to these prisoners to feel the shaking of the earth when it even broke the chains that con-

fined them. If death comes in an earthquake it will be only to break the chains to let us go home.

A LIFE OF FAITH IS SURE OF GOD'S PROMISES IN ALL THE TRIALS OF LIFE.

Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence.—Ps. cxl. 13.

Elijah was lonesome and sad when he sat down under the juniper tree and said, "Lord, take away my life." But in the midst of this great despondency and wilderness solitude he found himself in the presence of God, and to break the gloom God called to him, What doest thou here, Elijah?—1 Kings xix. 13.

Be not covetous, and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee.—Heb. xiii. 5, 6.

A LIFE OF FAITH STANDS READY FOR GREAT NATIONAL TROUBLES.

And ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these

things must come to pass, but the end is not yet.—Matt. xxiv. 6.

Our blessed Savior has told us plainly that there will be great national troubles, and what we are to do in such times: see to it that ye are not troubled. It will be a blessing to all faithful Christians whether the war be at home or abroad. There are some great disasters that we will share in if we fail to do our duty as citizens and Christians. But when we have done our whole duty then be quiet from the fear of evil, for we shall dwell safely if we hearken to God.

A LIFE OF FAITH MURMURS NOT AGAINST GOD NOR MAN.

And in the morning then shall ye see the glory of the Lord: for that he heareth your murmurings against the Lord; and what are we, that ye murmur against us?—Ex. xvi. 7.

God can not do wrong. He does all things well. He never makes any mistakes, therefore it is wise, it is reasonable, it is becoming, and altogether profitable, to believe and prove by our conduct, under all circumstances, that

his will is good, acceptable, and perfect. And as to our brethren in the Lord, we should always obey the apostolic injunction: Do all things without murmuring and disputings, that ye may be blameless and harmless, the sons of God.—Phil. ii. 14, 15.

A LIFE OF FAITH MAKES GOD'S WILL OUR WILL.

I delight to do thy will, O my God; yea, thy law is within my heart.—Ps. xl. 8.

The most delightful exercise and sweetest experience we can have in life is to know that we are doing God's will. The Lord Jesus, who has redeemed us and has gone to heaven to prepare a place for us, he knows all about us, our failures, our unworthiness, our sins, yet he condescends to give us of his Spirit so as we can know by its internal workings that we are doing his will. We often feel glad in our hearts, and the spontaneous outflow of our heart is, Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away. I delight to do thy will, O my God.

A LIFE OF FAITH IS A LIFE OF GROWTH IN GRACE.

But grow in grace and in the knowledge of our Lord and Savior Jesus Christ; to him be glory both now and forever, Amen.—2 Peter iii. 18.

A ship will move rapidly on the ocean when there is a strong breeze to fill the sails, even without an engine to propel it, but if there is a dead calm it can not move. So when we set out for glory and heaven we must get the breezes to fill our souls, even the Holy Ghost, by which we move on joyfully. And when our vessel is in motion and our compass points in the direction, we know we are journeying to our blessed home on high, and that we are growing in grace.

A LIFE OF FAITH FEEDS UPON THE WORD OF GOD THAT IT MAY GROW IN GRACE.

Wherefore laying aside all malice and all guile and all hypocrisies and envyings and evil speakings, as new born babes desire the sincere milk of the word that ye may grow thereby.—1 Peter ii. 1, 2.

It is not enough that we should study the word of God carefully but prayerfully, that we may grow in grace. It is also needful for us to attend the preaching of the word, that we may be taught of God by the mouth of his servants whenever the Holy Spirit has made them our overseers to watch for our souls, and that they are told by our Savior, "Feed my lambs," "feed my sheep."

A life of faith is rooted and grounded in love, that it may grow in grace, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love."—Eph. iii. 17.

Love is the only kind of soil that will produce grace, and the only kind of soil where we can be so rooted that we can get such nutrition as will keep up a constant growth in grace. Christ must dwell in our hearts by faith that this divine growth may be kept up. We can not grow into grace, but we must grow in grace, and that, too, by being rooted and grounded in love. If ye keep my commandments ye shall abide in my love, as I have kept my Father's commandments and abide in his love.—John xv. 11.

A LIFE OF FAITH SEEKS TO BE ESTABLISHED IN ORDER TO A CONSTANT GROWTH IN GRACE.

Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.—Col. ii. 7.

That which is good to us we desire that it should be permanent and established. Truth is an established principle or rule of conduct. Christ is the truth because he has established all the rules that are to control us in our outer life, and our inner life as well. To be rooted in Christ, to be built up in Christ by faith, and then to abide in such faith with a heart full of thanksgiving, is pleasing to God, encouraging to our Christian friends, and an inducement to sinners to seek Christ; and this secures to us a growth in grace.

A LIFE OF FAITH SEEKS TO KNOW WHAT GRACE IS.

And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work.—Rom. xi. 6.

This verse teaches us what grace is. Grace is contrasted with works. To be saved by our own efforts, our own strength, our own conformity to rules of morality, is to be saved by works. To be saved by grace, to get pardon from God without any merit on our part, to get the love of God in our hearts, to cast out fear, to work out faith, to fulfill the law, to constrain us to deny ourselves, to seek the good of others, to hope all things, is the Bible definition of grace.

A LIFE OF FAITH MUST KNOW WHAT IS MEANT BY GROWING IN GRACE.

But speaking the truth in love may grow up into him in all things, which is the head, even Christ.—Eph. iv. 15.

A growing Christian is not dumb. We speak of the good things we are receiving day by day from our heavenly Father. We invariably speak the truth. We send out the truth from our hearts and by our lives. Our whole testimony is sent out in a chariot of love drawn by the swift horses of faith and hope. We grow up into him in all things, in

patience, in meekness, gentleness, temperance, zeal, fidelity, humility, strength, charity, kindness, longsuffering, joy, tenderheartedness, courage, endurance, confession, giving, forgiving, thanksgiving, and devotion.

A LIFE OF FAITH MUST KNOW WHAT IS MEANT BY GRACE IN US.

And of his fullness have we all received, and grace for grace.—John i. 16.

Grace can not come from any other source but God. God gives it to us. Grace in us is the receiving of the divine nature into our soul life. Christ formed in us the hope of glory. God puts the first seed in our hearts. This is our capital stock to begin with, and as money makes money, so grace makes grace. God will not bestow his grace in vain.—2 Cor. vi. 1.

We can not serve God as his dear children, as a son serves a father, unless a capital is given to us to begin with; as it is written, Let us have grace whereby we may serve God acceptably.—Heb. xii. 28.

A LIFE OF FAITH REALIZES THAT GRACE COMES ALONE FROM GOD.

According to the grace of God which is given unto me as a wise master-builder, I have laid the foundation and another buildeth thereon.—1 Cor. iii. 10.

We may understand the plan of salvation, and be familiar with the meaning of grace to a certain extent without the aid of the Holy Spirit, and conform to the requirements in so far as human ability can possibly do, and yet we are far from being true Christians. That which saves the soul and opens the gate through which we must enter where we can feed in green pastures and drink of the still waters, is a spiritual knowledge, a real entering into by faith, of the words of our Savior.

A LIFE OF FAITH FINDS INFINITE REPOSE IN A GROWTH IN GRACE.

And God is able to make all grace abound toward us, that ye always having all sufficiency in all things may abound to every good work.—2 Cor. ix. 8.

If we believe that all things work together

for good to them that love God as we constantly believe that the sun will rise every morning, the legitimate result would be infinite repose. In taking in all the will of God in heart faith and in heart patience, we would have endless contentment, everlasting consolation, heart comfort, joy unspeakable, peace like a river, our righteousness as the waves of the sea, abiding in the love of God, and our thanksgiving would go up to God continually.

A LIFE OF FAITH IS A LIFE OF SERVICE.

If any man serve me, let him follow me; and where I am there shall also my servant be; if any man serve me, him will my Father honor.—John xii. 26.

No man can serve two masters that stand directly and constantly opposed to each other. God and Satan can not be served by us at the same time; we must live all the time for one or the other.

A LIFE OF FAITH TAKES GOD FOR ITS PORTION IN TIME AND ETERNITY.

As for me and my house we will serve God.—Joshua xxiv. 15.

It is said of the same man, He followed God wholly. Of the inhabitants of heaven it is said that they serve God day and night.—Rev. vii. 15.

A LIFE OF FAITH FINDS GREAT PLEASURE IN THE SERVICE OF GOD.

They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.—Ps. xxxvi. 8.

When the Queen of Sheba had taken a view of the riches, the honor, all the resources of King Solomon's pleasures, she said: The half was never told. In the language of this verse she was ready to say of all his subjects, The half was never told as to the pleasure and fatness of the king's house. But a life of faith finds sweeter pleasures in the fatness of God's house and in the river of life than tongue can tell. All the things thou canst desire are not to be compared unto her.—Prov. iii. 15.

A LIFE OF FAITH HAS NO PLEASURE IN THE SERVICE OF GOD UNLESS THE LORD IS PRESENT.

And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight, is it not in that thou goest with us?—Ex. xxxiii. 15, 16.

The true child of faith knows that it is hazardous to lean unto its own understanding, but realizes the Lord leads us in paths of righteousness for his name's sake; therefore, we have no pleasure in any work we do for the Lord unless we can have his presence, that we may have courage though our enemies be strong.

A LIFE OF FAITH EXPECTS TO BEAR THE CROSS UNTO THE END OF LIFE.

And whosoever doth not bear his cross and cometh after me, can not be my disciple.—Luke xiv. 27.

We never can reach to such a high degree of grace in this life when we will not have our cross to bear. We are to run, we are to

strive, we are to be chastened, we are to contend, we are to fast, we are to resist, we are to deny ourselves, we are to be persecuted, and we are to be tried. All these things will overtake us more or less every day as we journey from earth to heaven, yet this is serving God. And when the fight is over it is sweet to feel we have conquered; when we strive and overcome it is a sweet experience. Therefore we have pleasure in such service.

A life of faith finds a cross even when we are full of love and joy. As sorrowful, yet always rejoicing.—2 Cor. vi. 10. We are often full of love and joy poured out in rich profusion upon us, and our lives render praise to God and the Lamb. Yet in the midst of all this sorrow comes in like a flood, when we are reminded that we are to look after those who have left their first love and are letting the work of the Lord die in their community, yet as it relates to our own hope, our own election, our own salvation, we have no fears. So the strength of faith can not soar above the cross, but we can always bear it joyfully.

A life of faith is to place our life in the

hands of God that we may serve him. But by the grace of God I am what I am, and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God that was with me.—1 Cor. xv. 10.

A life of faith in God's service looks not to merit, nor mental endowments, neither to Bible knowledge for success, but to the blessed grace of God. All the Christian experiences and power of Paul was the grace of God bestowed. All the mighty work he did was not of him, but by the grace that was with him. Therefore we shall be happy when we shall arrive at the same experience. It is all of grace.

A LIFE OF FAITH IS BEING GUIDED BY THE HOLY GHOST.

For as many as are led by the Spirit of God they are the sons of God.—Rom. viii. 14.

Our Lord Jesus Christ, the head and representative of his church, was led by the Spirit in all his work. So must a life of faith. As the body is dead without the soul, so is the

Christian without power unless filled with the Spirit. We are to pray with the Spirit, to sing with the Spirit. We are to be guided by the Spirit. We are to be able to mortify the deeds of the body by the Spirit. We are to worship God in Spirit and in truth. He is to be our great comforter through all the struggles of life.

A LIFE OF FAITH IS GUIDED BY THE SPIRIT IN JUDGMENT.

The meek shall he guide in judgment.—Ps. xxv. 9.

Let us look back on our past history, and we will see that if we had been guided by our judgment we would have succeeded much better in life, and in all the relations of life. But we are prone to let our passions, our inclinations, prejudices, guide us, and it has proved a great disadvantage to us. Now, if our judgment be generally correct, see what an advantage we have if the Spirit is to guide the judgment in a life of faith. When Bunyan was led by the Spirit and his judgment showed him it would be better for the

cause of Christ to submit to imprisonment than to go free and deny the Lord Jesus, we see the Spirit guiding him in his judgment.

A LIFE OF FAITH IS GUIDED BY THE SPIRIT IN THE STUDY OF THE BIBLE.

Howbeit when he, the spirit of truth, is come he will guide us into all truth.—John xvi. 13.

That part of the Bible that brings the love of God into the heart is not understood without him. The natural man receiveth not the things of the Spirit, for they are foolishness unto him; neither can he know them because they are spiritually discerned.—1 Cor. ii. 14. We should seek to be filled with the Spirit and to be baptized with it for service as well. When this is our state of heart and mind we are guided by the Spirit in the study of the Bible.

A LIFE OF FAITH IS GUIDED BY THE SPIRIT IN RAISING OUR CHILDREN.

And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.—Eph. vi. 4.

Train up a child in the way he should go,

and when he is old he will not depart from it.—Prov. xxii. 6. This can not be done unless we are under the influence of the Holy Spirit. He must have the complete control of all our powers and capacities, working in us to will and to do of his good pleasure, if we are prepared to raise up our children as we ought. Therefore we can not afford to go through life without him. A life of faith is guided in temporal things by the Spirit. Be not covetous, but be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee. Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Ps. xxxvii. Acknowledge him in all your ways, and he will direct your paths.—Prov. iii. 6. Honor the Lord with thy substance and with the first fruits of all thine increase, so shalt thy barns be filled with plenty.—Prov. iii. 9.

A LIFE OF FAITH IS NOT GUIDED IN THAT WE CAN DO WITHOUT HIS GUIDANCE.

And Jesus said, No man having put his hands to the plow and looking back is fit for the kingdom.—Luke ix. 62.

We can "fill the water pots to the brim," but we can not turn the "water to wine." We can "take away the stone," but we can not raise the dead. We can bring our children to God in prayer, but we can not regenerate them. We plow the ground, but we can not make a corn silk. We must not wait nor ask the Spirit to guide us in a special and absolute way to do what we can do without him.

A LIFE OF FAITH WILL ASK FOR THE GUIDANCE OF THE SPIRIT.

If ye, being evil, know how to bring good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him.—Luke xi. 13.

We are required by the word of God not to quench the Spirit, not to grieve the Spirit, not to resist the Spirit, because if we do we shall fail to receive it when we ask for it. But when we live right before God and man, this is not enough; we must ask if we would receive. Therefore, a life of faith lives by asking and receiving.

A LIFE OF FAITH BELIEVES IT WILL RECEIVE THE GUIDANCE OF THE SPIRIT.

And all things whatsoever ye shall ask in prayer, believing, ye shall receive them.—Matt. xxi. 22.

There are times when ministers of the gospel are so silent it is impossible for them to know just what course to pursue. In such great struggles we are to cry to God for the Spirit to guide us, and if we believe, it will be done. So it is with mothers in training their children; they are often overwhelmed with fear that they are going to make failures in bringing up their children; but faith looks up to Jesus and cries for wisdom and it is granted, and we are joyful. In a life of faith we must be sure that it is in accordance with the will of God to guide us by his Spirit. As they ministered unto the Lord and fasted, the Holy Ghost said, Separate me, Barnabas and Saul for the work whereunto I have called them—Acts xiii. 3. We do not know whether the Spirit speaks with an audible voice or not, but we do know that in some way they all under-

stood that these two men were to go out on a missionary tour by the positive direction of the Holy Spirit. So it is perfectly clear that to go was in full accordance with the will of God. A life of faith is unwilling to take any work unless it is in accordance with the will of God.

A LIFE OF FAITH WAITS FOR THE SPIRIT TO GUIDE IT.

And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.—Acts i. 4.

When we ask God for a blessing, or any thing that we need, and he does not grant it at once, we are very apt to conclude that we are at fault, or our sins are offensive to God, or we are in some way so self-seeking that God can not. It is not any one of these things that keeps back the blessing, but it is waiting that is required.

A LIFE OF FAITH OBEYS AT ONCE THE MONITIONS OF THE SPIRIT.

Verily I say unto you, Wheresover this gospel shall be preached in the whole world there shall also this that woman hath done be told for a memorial of her.—Matt. xvi. 13.

Mary, no doubt, was led by the Spirit to this act that was so important at this time of our Savior's sacrifice. She did not hesitate or consult any one about the propriety of such an act, but acted promptly, because she was led by the Spirit. She was highly honored by her Lord in this act. So when impressed to do something for the glory of God, never fail to act promptly.

A LIFE OF FAITH DOES NOT SEEK THE GUIDANCE OF THE SPIRIT WHEN THE DIRECTION IS GIVEN IN GOD'S WRITTEN WORD.

What adorning! Let it not be that outward adorning of the plaiting the hair and wearing of gold or of putting on of apparel, but let it be the hidden man of the heart in the which is not corruptible, even the orna-

ment of a meek and quiet spirit which is, in the sight of God, of great price. We would be acting very silly if we should go to God in prayer and ask him to direct us by his Spirit as to the manner of adorning our person when the direction is so explicit in his word. But the adorning of the inner man is the one that needs the guidance of the Spirit.

A LIFE OF FAITH DOES NOT ASK FOR THE SPIRIT TO GUIDE IN WORDS.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of the edifying, that it may minister grace unto the hearer.—Eph. iv. 29.

There would be no use, neither would it be wise, to ask God what should be the kind of communications which should proceed out of our mouths when it is so plainly revealed in this verse. We are to be good ministers of his grace to the edifying of those with whom we associate. God has made us rich in all knowledge and in all utterance, so we should give utterance to that which will be a blessing to our hearers.

A LIFE OF FAITH NEEDS NOT TO ASK TO BE GUIDED BY THE SPIRIT IN OUR CONDUCT TOWARD OUR ENEMIES.

Dearly beloved, avenge not yourselves, but rather give place to wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger feed him, if he thirst give him drink, for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.—Rom. xii. 19–21.

When we are hungry we must eat, when we are tired we must rest, when we are thirsty we must drink. This is quite plain, but no plainer than how we are to treat our enemies; therefore we need no revelation by the Spirit on this point.

A LIFE OF FAITH DOES NOT ASK FOR THE GUIDANCE OF THE SPIRIT IN THE FORGIVING OF OUR BRETHREN.

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. iv. 32.

God's word is so plain on this point no one can be mistaken as to what we are to do when our brethren offend us and ask forgiveness. We are to forgive from the heart, we are to forgive at once, we are to forgive seventy times seven if they repent seventy times in one day. Forgive us as we forgive those that are indebted to us. Let us be careful to do all that is made plain so as we may be happy in this world and in the world to come.

A LIFE OF FAITH NEEDS NOT TO ASK FOR THE SPIRIT TO REVEAL WHAT IS OUR DUTY AS TO CONFORMING TO GOD'S WORD.

And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good, acceptable, and perfect will of God.—Rom. xii. 2.

Here it is made perfectly plain to our understanding that we must live a life of conformity to the word of God. If not our faith will weaken, for disobedience always weakens our confidence in getting blessings from God when we approach him in prayer. Therefore a life of faith can not afford to fail in this important duty.

A LIFE OF FAITH DOES NOT ASK GOD TO REVEAL THAT IT IS RIGHT TO PREACH THE GOSPEL TO ALL THE WORLD.

And he said unto them, Go ye into all the world and preach the gospel to every creature.—Mark xvi. 15.

A life of faith, on the other hand, labors, toils, and suffers that the gospel may be preached to every creature. A life of faith realizes the great importance and responsibility of evangelizing the world. It is a great debt we owe to Christ, who redeemed us. I am debtor both to the Greek and to the Barbarian; both to the wise and the unwise.—Rom. i. 14. All faithful Christians are charged with this great debt, and will take us until our dying day to discharge the debt; there is no time to be lost.

A LIFE OF FAITH DOES NOT ASK GOD TO REVEAL THAT IT IS RIGHT TO BE SOBER, JUST, HOLY, TEMPERATE, AND A LOVER OF GOOD MEN.

But a lover of hospitality, a lover of good men, sober, just, holy, temperate.—Titus i. 8.

A life of faith on this side of the subject is anxious to know from the Lord more fully what are the resources of all the graces of the Spirit, that they may draw from them power; that they may be more efficient workers in the cause of Christ; that they may please God more fully every day of their remaining time on earth; that their joy may be full; that their comfort may be in God constantly, and that their fellowship with Jesus may be sweet.

A LIFE OF FAITH DOES NOT ASK GOD TO REVEAL THAT IT IS RIGHT FOR ALL CHRISTIANS TO BE UNITED IN CHURCH WORK.

Neither pray I for these alone, but for all them also which shall believe on me through their word; that they all may be one in us as thou art in me and I in thee; that they also may be one in us, that the world may believe that thou didst send me.—John xvii. 20, 21.

A life of faith is busy in laboring in much patience and zeal in order to bring all denominations to work hand in hand for the conversion of the world, for the overthrow of Sa-

tan's kingdom, and the spread of the gospel on every nation on earth.

A LIFE OF FAITH IS A LIFE OF CONTEST AGAINST TEMPTATION.

For in that he himself suffered being tempted, he is able to succor them that are tempted.—Heb. ii. 18.

A life of faith is not so anxious to be shut out from temptation as they are to live so faithful as always to endure them when their trials come. We are to be on the watch for temptations from the world, from Satan, and the flesh. Our blessed Savior said, Watch and pray that ye enter not into temptation. We can not expect to keep them all away, but it is a great comfort to know that Christ will not suffer us to be tempted above that we are able.

A LIFE OF FAITH EXPECTS TEMPTATIONS TO THE END OF LIFE, BUT THROUGH CHRIST TO OVERCOME THEM.

And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved.—Matt. x. 22.

Perhaps you never have seen a family of little children lying dead from starvation at one time in the same house when the father and mother were both hearty, young, and stout, because in all such households the father and mother toil early and late to feed and clothe them. But they know it will not do to stop their work, for this would bring on starvation. They believe and work to the end. So in our Christian life we must toil to the end; we believe that we will conquer through him that loved us.

A LIFE OF FAITH REALIZES THAT TEMPTATIONS ARE NOT SINFUL.

For we have not an high priest which can not be touched with a feeling of our infirmities but was in all points tempted like as we are, yet without sin.—Heb. iv. 15.

It is a matter of great joy to the child of faith to realize that temptations are hard to overcome, but at the same time we may overcome by faith in Christ, and we have received no harm from temptation, but rather a blessing will grow out of it in the end; for the

Lord hath said, Blessed is the man that endureth temptation; for when he is tried he shall realize that the more holy and useful we are the greater the temptation. And he said unto me, These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb.—Rev. vii. 14. The faithful Christian is not dismayed because he finds himself surrounded with troubles. He knows he is coming out of troubles. The place where we start for heaven is where the enemy assailed us and will continue to fight us to the end. But thanks be to God we know every day brings us nearer to the door where we shall come out of tribulation and fly home to heaven.

A LIFE OF FAITH NEVER GETS DISCOURAGED BECAUSE OF TEMPTATIONS.

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?—Ps. xxvii. 1.

The Lord is my light now, and will be to the end. I shall not be overwhelmed by

darkness, for the path of the just is as the shining light that shineth more and more unto the perfect day.—Prov. iv. 18. The Lord is my salvation; I shall be delivered in the time of trouble. The Lord is my strength; I shall repulse all my enemies, for we are more than conquerors through him that loved us.—Rom. viii. 37. Therefore a life of faith never gets discouraged because of temptations.

A LIFE OF FAITH UNDERSTANDS THAT WE ARE HERE TO BE TRIED.

Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you.—1 Peter iv. 12. As the Apostle James understood this subject as well as Peter, let us take comfort and rejoice as we read what he said to us: My brethren, count it all joy when ye fall into divers temptations.

A LIFE OF FAITH IS A LIFE OF HONESTY WITH GOD, WITH MAN, AND WITH OURSELVES.

Search me, O God, and know my heart; try me, and know my thoughts; and see if

there be any wicked way in me, and lead me in the way everlasting.—Ps. cxxxix. 23.

In this verse the heart is laid open to the eye of God, fully convinced of honesty before God. If there is any wicked way in me put me to the test that I may find it out and turn away from it; for I desire above all things to be led by thee in the way of life everlasting. To be deceived in the end of life as to our salvation is an experience that an honest man dreads. To be true to God, to man, is a life of faith.

A LIFE OF FAITH LEADS TO REPENTANCE WHEN WE DO WRONG.

My little children, these things I write unto you that ye sin not. And if any man sin we have an advocate with the Father, Jesus Christ, the righteous, and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.—1 John ii. 1, 2.

It is evident from this scripture that all Christians are liable to sin. Our sins may be of two kinds—First, willful sin; and second,

not willful. A willful sin is to do wrong with our eyes open and our judgment and conscience are against us, and the act produces condemnation. Second, sins that are not willful are consequent upon ignorance and our infirmities, but do not produce condemnation. An honest, faithful Christian repents of both.

A LIFE OF FAITH LEADS TO CONFESSION OF SIN AND TO BELIEVE THAT PARDON IS GRANTED AT ONCE.

If we confess our sins he is faithful and just to forgive our sins and to cleanse us from all unrighteousness.—1 John i. 9.

We are authorized to plead the love, the mercy, the compassion, the pity, and the blood of the Lamb for the remission of sins when we approach him as unconverted persons; but when we become heirs of God we can add to our list of pleadings with God even his faithfulness and his justice. Not only are we pardoned, but clean from all unrighteousness, which makes us whiter than snow. We believe this every day and get the blessing.

A LIFE OF FAITH LEARNS THE DIFFERENCE BETWEEN DOUBT AND A TEMPTATION TO DOUBT.

And while they believed not for joy and wonder, he said unto them, Have ye here any meat?—Luke xxiv. 41.

This passage expresses a real doubt. The evidence before them is so convincing that it produces real joy, but the strangeness of the testimony was so wonderful that it was hard to receive it. So in many of our experiences after conversion, they carry such testimony that we can not refrain from rejoicing, yet we question the correctness and truthfulness of the testimony; joy and sorrow both claim and wrangle in our hearts for the ascendency.

A life of faith will not entertain a suggestion to doubt, that comes from Satan. Neither give place to the devil.—Eph. iv. 27. If Satan suggests to you that your conversion is not real, but false, and you give place in your mind and heart to that temptation, and it gives you darkness, confusion, trouble, and fear, you may set it down that your conver-

sion is correct, because your trouble comes because of your giving place to Satan. He drives the Holy Spirit from you, and this grieves him and he takes his comfort out of your heart, and you may know by this that your comfort will return as soon as you dismiss Satan.

A LIFE OF FAITH LEARNS WHEN SATAN SUGGESTS A TEMPTATION TO DOUBT TO TAKE IT TO JESUS IN PRAYER.

And they overcame him by the blood of the Lamb, and by the testimony of their word.—Rev. xii. 11.

We can not fail to repulse Satan when we take it to the Lord in prayer; for it is written, Now is the judgment of this world, now shall the prince of this world be cast out.—John xii. 31.

Nay, in all these things we are more than conquerors through him that loved us.—Rom. viii. 37.

I can do all things through Christ strengthening me.—Phil. iv. 13.

I have written unto you young men because

ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.—1 John ii. 14.

A LIFE OF FAITH LEARNS THAT WE CAN NOT GROW IN GRACE WHILE WE ENTERTAIN DOUBTS.

And seek not ye what ye shall eat, or what ye shall drink, neither be of doubtful mind. As long as we are in careful suspense about our making a living for our bodies we are not trusting God, for it is written, Be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee.—Heb. xiii. 5.

As it relates to the soul we must not entertain any doubts for a single moment, for right there and then we stop growing in grace. Jesus has cast out Satan, crucified the flesh, and overcome the world. My grace is sufficient.—2 Cor. xii. 9.

A LIFE OF FAITH IS A PURE ONE.

He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing.—John xv. 5.

We are to know the tree by its fruits. A true Christian will bear fruit. There can be no true Christianity without heart faith. For with the heart man believeth unto righteousness.—Rom. x. 10. This kind of faith unites us to Christ. By the constant exercise of this faith we abide in Christ. The branches may abide in the vine and not bear fruit, for some accident may destroy it, but not so with the true child of God.

The Lord shall preserve thy going out and thy coming in from this time forth, even for evermore.—Ps. cxxi. 8.

A LIFE OF FAITH SEEKS THE GOOD OF OTHERS.

For in Jesus Christ neither circumcision availeth any thing nor uncircumcision, but faith which worketh by love.—Gal. v. 6.

A life of faith will produce love—this faith works by love. As the bird flies by the use of its wings, yet its wings are worked by the power of its body; one can not work without the other. A faith that does nothing is like a good pair of wings attached to a bird with a wounded body. With this body of love and

wings of faith we fly through the world preaching Jesus and the resurrection, and giving comfort to God's children.

A LIFE OF FAITH PRODUCES A VARIETY OF FRUIT.

But the fruit of the Spirit is love, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. Here are nine varieties of fruit, and mix them completely and you label this compound Good works. So the biscuit that comes to your table, there are nine things combined: flour, salt, soda, lard, milk, working, fire, watching, and placing on the table. Our fruit builds up God's cause in the world, and is pleasant.

A LIFE OF FAITH IS A LIFE OF JOY.

These things have I said unto you, that my joy might remain in you, and that your joy might be full.—John xv. 11.

What things, John? In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. I will come again and receive you unto

myself, that where I am there ye may be also. —John xiv. 2, 3.

Verily, verily, I say unto you, he that believeth on me the works that I do shall he do also; and greater works than these shall he do, because I go to my Father. And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name I will do it; and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the spirit of truth. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—John xiv. 21.

If a man love me he will keep my words, and my Father will love him, and we will come and make our abode with him. He that loveth me not keepeth not my sayings, and the words which ye hear are not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the

Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you.—John xiv. 23–28.

I am the true vine, and my Father is the husbandman; every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, that it bring forth more fruit. Now ye are all clean through the word which I have spoken unto you. Abide in me and I in you. As the branch can not bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned. If ye abide in me, and my words abide in you, ye shall ask what you will and it shall be done unto you. Herein is my father glorified, that ye bear much fruit;

so shall ye be my disciples. As the Father hath loved me so have I loved you. If ye keep my commandments ye shall abide in my love, as I have kept my Father's commandments and abide in his love.—John xv. 1–10.

A LIFE OF FAITH IS JOYFUL BECAUSE OF FELLOWSHIP WITH THE TRINITY.

That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with his Son Jesus Christ.—1 John i. 3.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies. —Phil. ii. 1.

Fellowship means association in this scripture in the most delightful sense, a sweet familiarity, a holy freedom, joyful communion, pleasurable interviews, exalted privileges, everlasting consolation, wise council, good comfort and strength and encouragement.

A LIFE OF FAITH IS JOYFUL BECAUSE JESUS IS A FOURFOLD BLESSING TO HIS CHILDREN.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.—1 Cor. i. 30.

Whatever may be the greatness of our Savior's wisdom we have the undoubted right to claim it and ask for its benefits, so in regard to his righteousness, for our righteousness is of God, for we have none of our own, but by faith we are counted righteous in Christ. We never can claim or attain sinless perfection in life, in an absolute sense, but faith secures to us innocence in Christ. Our redemption, all of grace, not of works.

A LIFE OF FAITH IS JOYFUL BECAUSE JESUS KNOWS ALL ABOUT US.

Then opened he their understandings that they might understand the Scriptures.—Luke xxiv. 45.

We can not know our hearts as Christ knows them, we can not know our wants as he does, we can not know our talent as he

does; neither can we know how much we can bear as he does, but we rejoice that he makes his dwelling place in our hearts. We rejoice to know that he will supply all our wants, we rejoice to know that he will use our talent to his glory, we rejoice that he will not suffer us to be tempted above that we are able to bear.

A LIFE OF FAITH IS JOYFUL BECAUSE JESUS HAS PRAYED FOR US TO BE KEPT THROUGH HIS FATHER'S NAME.

Holy Father, keep, through thine own name, those whom thou hast given me, that they may be one as we are.—John xvii. 11.

He offered this prayer for his disciples that they might be kept through his name, and his name is love. And in the 20th verse of this chapter he prayed for us: Neither pray I for these alone, but for them also which shall believe on me through their word.

Let us rejoice and be glad that he that keepeth Israel shall neither slumber nor sleep, The Lord is thy keeper.—Ps. cxxi. 4.

HOW TO ENTER INTO THIS LIFE OF FAITH.

Come unto me all ye that labor and are heavy laden, and I will give you rest.—Matt. xi. 28.

This verse is to the unconverted sinner who is heavy laden and wants rest. First, choose this day whom ye will serve; second, repent —repentance is to forsake your sins and hate them; third, take Jesus for your Savior regardless of feeling; fourth, give him your heart as a bride gives her heart to her bridegroom; fifth, believe on Jesus now, and this will give you rest.

HOW TO GET A RESTFUL EXPERIENCE THAT WILL GIVE CONSTANT PEACE AND CONTENTMENT.

Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.—Matt. xi. 29.

We are to learn of Jesus, submit to him in all things, and make his service our every-day employment, and train ourselves to delight in all our work that he has given us to do. If it is a housekeeper let us do all our house

work for his glory, and let us keep our mind and heart stayed on him, and be punctual to pray in secret and read our Bibles every day, if it is but one verse at a reading, or even one verse each day. Above all things, take all the promises into your heart and you will find a sweet, constant rest in Jesus.

WHAT IS THE YOKE.

It is consecration. Lord Jesus, I now and forever give myself to thee; my heart to love thee and my brethren in the Lord, my hands to work for thee, my feet to carry me whither thou wouldst have me to go; my eyes to watch for thee. I give my influence to be exercised for thee, my intellect to be used for thy service; my property, my friends, my relatives are all thine own. My tongue and my voice I give to be used for thy glory. I promise to perform every known duty.

Second, we must lay aside every weight as the Lord has taught us in his word, to wit: Anger, pride, malice, envy, deceit, retaliation, hatred, worldly-mindedness, levity, murmuring, tattling, fault-finding, Spirit-quenching,

moral cowardice, stinginess, exaggeration, peevishness, lying, censoriousness, self-will, neglect, gloryseeking, formality, idleness, Spirit-griev-ing, backbiting, idle conversation, intemperance, jealousy, and such like.

Third, by the help of the Lord I will believe and appropriate all the promises of God to the developing of my soul in all the Christian graces and virtues, taking Jesus Christ as a perfect and a complete Savior, who has promised to keep me in perfect peace. Amen.

CLEANSING OF THE SANCTUARY.

I will stand upon my watch and set me upon the tower, and will watch to see what he will say unto me and what I shall answer when I am reproved. And the Lord answered me and said, Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, because it will surely come; it will not tarry. Behold, his soul which is lifted up is not upright in him, but the just shall live by faith.—Hab. ii. 1–4. He that hath an ear let him hear what the Spirit saith unto the churches.—Rev. ii. 7. For the testimony of Jesus is the spirit of prophecy.—Rev. xix. 10. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come. The Almighty.—Rev. i. 8. Jesus Christ, who is the faithful

witness and the first begotten of the dead, and the prince of the kings of the earth, unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen.—Rev. 1. 5.

THE TIME FOR THE CLEANSING OF THE SANCTUARY IS AT HAND.

For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?—1 Peter iv. 17.

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Two thousand and three hundred days; then shall the sanctuary be cleansed.—Dan. viii. 13, 14. For I would not brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits;

that blindness in part has happened to Israel, until the fullness of the Gentiles be come in.—Rom. xi. 25. The cleansing of the sanctuary is the purifying of the church, beginning about the year 1812, according to the rules of interpretation of the prophecies. And will continue until the beginning of the millennium. This cleansing of the sanctuary has had a world-wide effect upon the state of society, governments, education, missionary work, temperance, and the spread of the gospel, and the salvation of many souls. As the time draws near for the beginning of the millennium age, this will be more marked and thorough in all churches.

A SOLEMN CALL TO THE MINISTERS OF THE GOSPEL OF THE PRESENT AGE.

We are to take heed to feed the flock with the word of God. Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseer, to feed the church of God, which he hath purchased with his own blood. For I know this after my departing shall grievous wolves enter in,

sparing not the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one of you night and day with tears.—Acts xx. 28–30.

The law received and given by Moses required two witnesses. The ministers of the gospel, who are appointed by the Holy Ghost, are witnesses of God, and their message must be in accordance with the Scriptures, and if given to the flock in the power of the Spirit, will be written in the hearts of the Christians by the Holy Ghost. Hence the true witness. Let us take heed that deadness in devotion does not take hold of us; then we will lead our flocks successfully.

WE ARE TO TAKE HEED TO SOUND DOCTRINE.

Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee.—1 Tim. iv. 16.

An honest and humble self-examination is here required of ourselves, and a careful and

prayerful examination of the subject-matter that we preach to our people, for upon this subject hinges their salvation, and also our own. Take heed to formality and substituting duty for love as the motive power. I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and hast found them liars; and hast borne and hast patience, and for my name's sake hast labored and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.—Rev. ii. 1–5.

We have in this scripture the description of a church that had all the qualities of an acceptable body of believers—only one defect, and that was a want of a deep, fervent love of God in their hearts. A lack of this one thing caused every other quality to lose its virtue. A good engine, with a good engineer,

moves a long train of cars with plenty of water, wood, oil, and a good track to run upon, but not until the fire is applied. Take heed to unbelief. Let us therefore fear lest a promise being left us of entering into his rest any of you should seem to come short of it. For unto us was the gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it.—Heb. iv. 1, 2.

It is certainly taught in this scripture that in order to be able to enter into the millennial rest that remains to the people of God we are to take heed to our faith; for a want of it we may come short of it. 1. Note, many of the Israelites failed, reached not the promised land, for the want of it; for without faith it is impossible to please God. 2. We are to labor to enter in: watching, praying, fighting the good fight of faith, going out of great tribulation, because we are to keep this one thing, faith, always in exercise, that we may rejoice when we come to the millennium gateway and find it left ajar for us, we can sing like Paul, I have kept the faith.

AS FAITHFUL WATCHMEN LET US TAKE HEED, FOR MANY THINGS ARE READY TO DIE.

And unto the angels of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.—Rev. iii. 1–3.

Four things are to be noted in this scripture: 1. The church, it had a name to live, but was dead. 2. They were commanded to watch. 3. Many things were ready to die. 4. Most solemn warning, I will come upon thee except thou repent. Take heed to this fearful warning, and see if these things that remain may be strengthened.

TAKE HEED TO LUKEWARMNESS.

I know thy works, that thou art neither cold

nor hot; I would that thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth.—Rev. iii. 15, 16.

We can not fail to see at a glance to be in a backslidden or lukewarm state is exceedingly displeasing to God. If we would please him we must reach a higher tone feeling, for a low tone feeling is lukewarmness. In this we can not worship God in spirit and in truth, neither can we comfort Christians, nor be successful in leading souls to Christ. A high-toned feeling is a constant desire to plead with God and to please him; and that desire must be intense, not necessarily ecstatic joy, nor effusive emotions, but a condition in which we can worship God in spirit and in truth.

TAKE HEED TO DECEITFULNESS AND SPIRITUAL BLINDNESS.

Because thou sayest, I am rich and increased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee to buy of me gold tried in the fire, that thou

mayest be rich; and white raiment, that thou mayest be clothed, and the shame of thy nakedness do not appear. As many as I love I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me.—Rev. iii. 17–20.

THE FLOOR OF THE SANCTUARY WILL BE THOROUGHLY CLEANSED.

Whose fan is in his hand, and he will thoroughly purge his floor, and the wheat will he gather into his garner, but the chaff will he burn with fire unquenchable.—Luke iii. 17.

A TIME TO WATCH AND PRAY.

Take ye heed, watch and pray; for ye know not when the time is.—Mark xiii. 33.

THE CHRISTIANS WHO HAVE FAITHFUL PASTORS MUST GIVE EARNEST HEED TO OBEY THEM IN THE LORD.

Obey them that have the rule over you and submit yourselves, for they watch for your souls as they that must give an account that they

may do it with joy and not with grief, for that is unprofitable for you.—Heb. xiii. 17. Our garments must be made white, and made so by severe trials. Many shall be purified and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand.—Dan. xii. 11. Ministers and all workers for Jesus are to be faithful, warning every one to flee the wrath to come. To whom God would make known what is the riches of the glory of the mystery among the Gentiles, which is Christ in you, the hope of glory. Whom we preach, warning every man, teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.—Col. i. 27, 28. Daniel's prayer to be offered by us for all Christians. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before

thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.—Dan. ix. 17–19. Let us remember how willing the Lord is to hear us and forgive us; for his mercy is higher than the heavens to them that fear him. Pray that his tender mercies may come upon us that we may live, and that his people may find themselves singing the song of Solomon. I sat down under his shadow, and his fruit was sweet to my taste. His left hand is under my head, and his right hand doth embrace me. For the winter is past, the rain is over and gone; the flowers appear in the east, and the time of the singing of birds is come, and the voice of the turtle is heard in the land.

THE RESIDUE OF THE SPIRIT AS PROMISED BY THE FATHER.—Acts ii. 18.

This scripture shows plainly that the chief power in the testimony of the residue of the Spirit will be the gift of prophecy. It is to

be given to both male and female. And behold I send the promise of my Father upon you.—Luke xxiv. 49. And on my servants and on my handmaids will I pour out in those days of my Spirit; and they shall prophesy.—Acts ii. 18. They were to receive power, not the whole promise of the Father on the day of Pentecost, implying a residue of the Spirit to follow. And Joel also in giving the prophecy records the Pentecost baptism and the residue, or double portion, in the second verse, after which comes the wonders in the heavens and in the earth, blood and fire and vapor and smoke.—Luke xxiv. 49; Acts ii. 18. The first division of the promise was typified by Elijah, reaching down to the present time, and will close with the Gentile age soon. This will be followed by the residue of the Spirit typified by Elisha; for he asked for a double portion of Elijah's spirit. The history shows that he obtained it.—2 Kings ii. 10–12. And he said, Thou hast asked a hard thing, nevertheless if thou see me when I am taken from thee it shall be so unto thee; but if not, it shall not be. . . . And Elisha saw it, and

he cried, My Father, my Father! The chariot of Israel and the horsemen thereof. And he saw him no more; and he took hold of his own clothes and rent them in two pieces. It is very singular that in the same dispensation two prophets should arise to typify something, as all Bible Christians believe; the one having the Spirit of God, and the other soon after succeeding in obtaining a double portion, and doing twice as much miraculous work. The baptism mentioned in Acts iv. 31 is a type of the power indicated in the vision. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. After Pentecost, when the Holy Ghost came upon all flesh and many were led to accept Jesus as the Christ, it seemed necessary to call for another baptism for service, linking Pentecost to the Cornelius or Gentile baptism. So the Jews and the Gentiles can look to their type for service, as recorded in the fourth chapter of Acts, thirty-first and thirty-fourth verses. We should pray

for that power and expect him in due time to give a double portion. That baptism was given to all for service.—Acts iv. 34. Great love and fellowship was manifest.—Acts iv. 34. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all, neither was any among them that lacked, for as many as were possessors of land or houses sold them, and brought the prices of the things that were sold. We can not serve the master as we ought without his anointing, and when thus prepared we will realize that what we have is not our own, but the Lord's, to be disbursed for his glory as a wise steward of the Lord. And if ye have not been faithful in that which is your own, who shall give you that which is another man's?

MARVELOUS POWER WILL BE GIVEN TO HEAL ALL MANNER OF DISEASES.

Acts iv. 30: By stretching forth thine hand to heal, and that signs and wonders may be done by the name of the holy child Jesus. This principle is taught as a part of the atone-

ment, and these signs shall follow them that believe; they shall lay their hands on the sick and they shall recover, for it is he who forgiveth all thine iniquities, who healeth all thy diseases. The universal union of all denominations that are consecrated to God must be reached through the instrumentality of faithful workers.

John x. 15, 16: As the Father knoweth me even so know I the Father, and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

And the Lord answered me and said, Write the vision, and write it plain upon tables, that he may run that readeth it.—Habakkuk ii. 2.

The results of apprehending the fullness of Christ, as revealed in the vision, will show the folly of any thing that estranges Christians' hearts. He who reads will run to or from the King of kings and Lord of lords. The new commandment must be obeyed to prove our discipleship and convince sinners.

John xiii. 34, 35: A new commandment I

give unto you, that ye love one another; as I have loved you, that you love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

This world for a long time has needed this testimony of love to convince all men of our discipleship. The promised vision will produce a great oneness in the hearts of all true believers.

John xvii. 20, 21: Neither pray I for these alone, but for them also which believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.

The oneness of believers is the source of power in the Lord. One can chase a thousand, and two put ten thousand to flight. This oneness of God's people will convince the world that God sent Christ to die.

John xvii. 23: I in them and thou in me, that they may be made perfect in one, and the world may know that thou didst send me, and hast loved them as thou hast loved me.

This oneness will overcome the world that

they may know, and thus be without excuse. May the Lord bring his people to that state quickly. The power that we are looking for will unveil the hearts of the people, at least a faithful few.

Rom. xi. 25–31: For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part is happened to Israel until the fullness of the Gentiles be come in. Even so have these also now not believed that through your mercy they also may obtain mercy.

What a responsibility rests at our door since the fullness of the Gentiles has come in, yet through our preaching and faithfulness and mercy will they obtain salvation. It will bring in the nations with wonderful rapidity.

Ps. ii. 8: Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.

The Jew convert will make the greatest missionary of the age: they will bring in the heathen.

Open thine eyes, O thou sleeping Gentile.

The Lord's people who are wise virgins will prove to be a part of the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets according to the commandment of the everlasting God, made known to all nations for the obedience of faith. —Rom. xvi. 25, 26.

This mystery, which was Christ Jesus manifest in the flesh, is to be more fully apprehended, and they who believe on him obey him, love him; for the obedience of faith will see him more and more as he is. The bride must get ready for the coming of the bridegroom.

Rev. xix. 7: Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his bride hath made herself ready.

The bride made ready by Christ Jesus, the hope of the glory of God formed in the heart, for of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption. Amen.

THE FULLNESS OF GOD.

In order to reach this blessed state we are to know and do as follows: First, consecrate all to God forever. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. —Rom. xii. 1, 2.

We know we are not our own, for we are the purchase of his blood; our bodies are the temple of the Holy Ghost. We are flesh of his flesh, and bone of his bone. This body is the casket of the immortal soul, which is an heir of God and joint heir with Christ, waiting for the redemption and adoption at the resurrection. It is a most reasonable service and duty to offer it to God as a living sacrifice, all our powers and capacities to be under the complete control of the Holy Ghost.

For it is God which worketh in you both

to will and to do of his good pleasure.—Phil. ii. 13.

The Holy Spirit is our comforter. He is wise. He will control us so as we will act by his wisdom in all things. By him the deeds of the body are to be mortified. He is to shed abroad a Savior's love in our hearts day by day. He is to guide us into all truth, showing us things to come. He is to open our understanding, reveal all things of Jesus that is needful for us to know. As Christ was controlled in his human nature by the Holy Ghost, so may we be in this life. We are to abide in Christ as he did in his Father's love.

If ye keep my commandments ye shall abide in my love as I have kept my Father's commandments and abide in his love.—John xv. 10.

A permanent state of contentment is secured to us by abiding in our Savior's love. When we arrive to a height in grace which is our duty, we will realize that our life is hid with Christ in God—the soul thoughts mingling with the thoughts of God, and our fellowship is realized with the Son and with the Father; we will have joy unspeakable and

full of glory, and our peace will be as a river. Every thought is to be brought into subjection to the will of God.

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.—2 Cor. x. 5.

It seems clear from this passage that its most easy and natural meaning is just this: that Christ came to earth as a second Adam, or a quickening Spirit, and with not less than to lift us above the plane of cultivated, intellectual, amiable life, but controlling us soul, spirit, and body, so that the evil one touch us not, and sustain a life relation to Christ that he sustained to the Father. Who can doubt such an experience or state in this life when we consider that God is able to do exceeding abundantly above all that we can think or ask by the power that worketh in us? Jesus, in his human life, knew no more than one of us (as it relates to divine things), only as the Father revealed them to him. He openly declared this himself, yet in his divine nature as

the second person in the Trinity he was equal with the Father. He was human, but without sin. So he proposes to lift us up to his state, which will be millennial rest. In his human nature he said he did not know when the hour would come for the end of time, neither the angels—his Father only. His divine nature did, for that is equal to the Father in all things.

IT REQUIRES FULL OBEDIENCE.

And having in readiness to avenge all disobedience when your obedience is full.—1 Cor. x. 6.

An obedience rounded out in Bible fullness, according to the agencies and appliances given in God's word, will secure to us all that is promised by our Savior; and that is not less than all the fullness of God. And as simple as it may appear, the nature of that obedience is to do the things that are pleasing in his sight.

AS JESUS IS SO ARE WE TO BE IN THIS LIFE.

And we have known and believe the love that God hath to us. God is love, and he

that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is so are we in this world.—1 John iv. 16, 17.

There is perfect love and peace between the Father and Son. So with us and our Savior. As Christ is safe at the right hand of God, so are we safe in Christ. As Christ is in the fullness of God's love, so are we to be in the fullness of Christ's love down here on this earth in this life.

WE ARE TO OVERCOME AS HE DID.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.—Rev. iii. 21.

How did Christ overcome? By the power of his Father. Was that a complete overcoming? It was. Did he overcome while down here on earth? He did? Then we are to overcome here on earth as he did. There can be no overcoming when we get to heaven. All the overcoming must be on earth. This

will give us a seat with Jesus on his throne. Learn hence, that by faith Christ who has overcome that we through him might do the same thing. For this is the victory by which we are to overcome, even our faith.

WE ARE TO WALK AS HE DID.

He that saith he abideth in him ought himself also so to walk even as he walked.—1 John ii. 6.

Who can stand before the church when her arm is as the arm of the Lord? When her steps are all "ordered by the Lord," who has come "traveling in the greatness of his strength. O ye trembling ones, look up and rejoice, for the time for your redemption draweth nigh. Behold your King—"mighty to save."

WE ARE TO HAVE POWER OVER ALL THE POWER OF THE ENEMY.

Behold, I give unto you power to tread on serpents and scorpions and over all the power of the enemy; and nothing shall by any means hurt you.—Luke x. 19.

The day is coming when Satan will be

chained a thousand years. Then will the church have rest. But this can never be until the bride shall prevail with this prayer on her lips and proceeding from her heart, Thy kingdom come. "Come, Lord Jesus."

WE ARE TO WORSHIP GOD IN SPIRIT AND IN TRUTH.

God is a Spirit, and they that worship him must worship him in spirit and in truth.—John iv. 24.

This is indeed worshiping God in the beauty of holiness, realizing intensely the personality of Christ in our prayers, in our songs, in our meditations, thanksgivings, and our praise. It is to realize the sweetness of his words. It leads us to exclaim, in the language of the Psalmist, I will extol thee, O Lord, because thou lifted me up.

WE ARE TO SEEK THE GLORY OF GOD IN ALL THINGS.

He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.—John vii. 18.

Then will we with undivided hearts give all the glory to God and the Lamb, and self will disappear by our Savior, as he has disposed of our sins, separating them as far as the east is from the west.

OUR LAMPS TRIMMED AND BURNING.

Then all those virgins arose and trimmed their lamps.—Matt. xxv. 7.

O happy day, when all the church shall appear in white, and their lamps trimmed and burning. Then Jesus will look down from heaven and say, Behold, the bridegroom cometh; go ye out to meet him. I will come and make up my jewels.

GOD WILL KEEP US.

And now I am no more in the world, but these are in the world, and I come to thee, Holy Father; keep through thine own name those whom thou hast given me, that they may be one as we are one.—John xvii. 11.

GOD WILL PRESERVE US.

But to him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness,

and sanctification, and redemption.—1 Cor. i. 30.

Christ is made unto us or all true believers by the Father our wisdom, righteousness, sanctification, and redemption. Hence, the fourfold gift. When we receive Christ in all his fullness, then we shall be able to see the magnitude of this, his fourfold gift. It is to be filled with all the fullness of God, because Christ formed in us the fullness of God. This lesson on the "Fullness of God" is intended to show the steps to be taken in order to receive all God has provided for us in Christ.

1. Consecration of all to God.
2. All powers of our being given to God.
3. Every thought in subjection to God.

THE PROMISED REST TO THE PEOPLE OF GOD.

We are now camped on the banks of the Jordan. The whole church is in the rear guard. We are about to go over as sent out of the Lord to view the land of rest. There remaineth a rest to the people of God. This blessed millennial rest is just before us. There-

fore let us fear lest a promise being left us of entering into his rest any of you should seem to come short of it. We are to have a foretaste of the fruit of that land, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—Eph. i. 14. If the earnest so fills us with peace and glory and virtue and all the fullness of God, what will it be when he comes and we see him as he is? We are to drive out all the enemies that now occupy the land—infidelity, and all false religion, and whatsoever loveth and maketh a lie. Satan and the world will evacuate the land. Rom. xvi. 20: And the God of peace shall bruise Satan under your feet shortly. The triumph over the devil, who hath led us captive at his will so many times, will be joyous to the wholly liberated soul. We are to bear a specimen of the fruit of the land to the church of Christ at large. Rom. viii. 23: And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groaning within ourselves, waiting for the adoption, to wit: the redemption of our

bodies. God has always planned that they who are enriched with his fruits should leave them to other people, telling us it is more blessed to give than to receive. Bring them forth to me, and then distribute to the multitude. The gifts of the Spirit to be used to confirm what we experience in the land of rest and the promised vision. Mark xvi. 20: And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following them.

The gifts of the Spirit, as recorded in 1 Cor. twelfth chapter, are to be restored or some other wonderful works to be more convincing than have been seen in all past ages, as a proof of the divine source of these things. They are what the church ought never to have lost, which they did by unbelief alone, not because they were unnecessary. But a short time will be given to prepare for marching orders. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.—Rev. xxii. 20. We are now in the transit of this wonderful era, the

dawn of its glory. The sound is heard in the tops of the mulberry trees, Prepare ye the victuals, for within three years ye shall pass over this Jordan; make no delay. He is summoning his witnesses and marshaling his host. We are to labor to enter into that rest, and those who will not hearken to the voice of the Lord may fail to enter in. Heb. iv. 11: Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief. There is nothing accomplished for God without labor, as all other successes. Awake thou and arise, shine, and press toward the mark for the prize. Neglect not, but strive and stir up the gift that is in you, and the Lord will be with you. We shall be free from the lust of the flesh, and the war between the flesh and the spirit shall forever cease. But now being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life.—Rom. vi. 22. And ye shall know the truth, and the truth shall make you free.—John viii. 32. Before the millennium period we shall have an earnest of its freedom in a sanc-

tification of the animal nature, called frequently flesh. This was what Jesus was, and by faith in him we may be like him, because as he is so are we in this world. We shall be beyond the defiling touch of Satan. 1 John v. 18: We know whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not. We will also have an earnest in a spirit release of that day, when the angel comes down from heaven having the key of the bottomless pit and a great chain in his hand. And he laid hands on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years. Praise the Lord. The world will no longer oppose us, nor delude us, nor give pain in labor, nor weariness in providing for the wants of the body. For he that hath entered into his rest he also hath ceased from his works as God did from his—Heb. iv. 10. It has been so hard for men to cease from their own works, thinking they must do something to save themselves or merit the grace of God, which alone is a free gift. With a double portion of

blessings and the increased light from the vision made plain, the willing heart will enter into inexpressible peace and glory. To those who desire to enter into that rest must look well to home religion. Deut. vi. 7: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and risest up. The secret of power for service is to overcome the tempter at home and to realize that the souls of our children are more important than mind or body. To so teach them is one of the mighty tasks of the household. The little ones are continually absorbing from us, and if the fountain is pure and vigorous, so with the stream. Those that enter in must be able to eat strong meat. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. This strong soul food is sickening and disagreeable to the half-hearted follower, who is absorbed, when meditating at all, with his poor unworthy self, doing or thinking to do his first work, and yet never

advancing. When self is thrown down in the arms of the Master, then will he feed his own, and they will grow as the calves of the stall on the choicest meat of the heavenly market. All weights must be laid aside. The vision reads we must "run." Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus, who is the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. It is the little foxes, gray, and hidden in the rocks, which destroy the vines, for our vines have tender grapes. The soul is a tender grape, grape in the teeth of the destructive fox when caught by little sins, which are the teeth of the evil one. All strife and sectarianism must be laid aside.

1 Cor. iii. 3–8: For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and

walk as men? For while one saith, I am of Paul; and another, I am of Apollos: are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one, and every man shall receive his own reward according to his own labor.

Sectarianism has been a great lever to the devil in overturning the work of the Lord, delaying the angel who might deliver us twenty-one days earlier. So many, in waiting, faint by the way, and continue not as did Daniel to the end of the vision. We must build on the foundation, the only sure one.

1 Cor. iii. 11: For other foundation can no man lay than that is laid, which is Jesus Christ.

The thief and robber has ever been active to get in the fold by some other way and rob the meek and lowly one; but thanks be unto God there is none other name under heaven

given among men whereby we must be saved. Our work will be put to a severe test.

1 Cor. iii. 13: Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

Our God in Christ Jesus is a God of love, but out of Christ a consuming fire. Who shall be able to abide that day? He that would enter in must be careful not to defile the body, for we enter with soul, body, and spirit. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness?—Heb. iii. 17.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God him shall God destroy; for the temple of God is holy, which temple ye are.—1 Cor. iii. 16, 17.

Bodily purity, as taught in the Bible, is almost a lost doctrine. Opium, tobacco, snuff, intoxication from drink, and other superfluities, have done their destructive work. O that the church might learn the prayer and

obey it. And the God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

The Christian must spare no time nor neglect any duty to be ready for marching orders. The time is at hand, and if any are found wanting will be left behind.

Matt. xxiv. 44: Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh.

The loins girded, lamps burning, is the proper attitude for the Christian. Here we have no continuing city, but seek one to come. To live in this watchful experience, with a true sense of responsibility, always makes us most efficient as good soldiers of Jesus Christ. The righteous shall inherit the earth and the time is at hand.

Ps. xxxvii. 9, 11, 22, 29, 34: For evil-doers shall be cut off: but those that wait on the Lord, they shall inherit the earth. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. For such as be blessed of him shall inherit the

earth; and they that be cursed of him shall be cut off. The righteous shall inherit the land and dwell therein forever. Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it.

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